

# Zion's Herald.

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## Zion's Herald.

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## The Outlook.

The reasons alleged by Italy for the rupture of the peace negotiations with Abyssinia have been officially published. Italy was willing to abrogate the Treaty of Ucciali which conceded to her a quasi protectorate over the Abyssinian provinces, so far at least as the regulation of foreign matters was concerned, provided that Menelik would agree to accept no other European power in that relation, and would consent, also, to release all the Italian prisoners in his hands. These two conditions were declined—it will be interesting to know why. The Negus of Abyssinia will, without doubt, satisfy ere long this natural curiosity, and perhaps state some facts not contained in the Italian Green Book.

On the ground that the condition of the Treasury, present and prospective, does not warrant the proposed extraordinary expenditure for the increase of the Navy, Senator Gorman succeeded in cutting down the number of new battle-ships in the Naval bill from four to two. When this matter was under discussion in the House, it was thought that the addition of four of these effective types to our naval strength was a moderate proposition, all circumstances being considered; it was even predicted that the Senate would raise the number to six. The upper house, however, could not resist the force of Mr. Gorman's contention, that so long as the revenues of the Government are inadequate to its support, it is unwise to enlarge the appropriations beyond the point of strict necessity.

The Wilson Tariff law has now been in operation twenty months. In only three of these have the receipts even approached to parity with Governmental expenditures, and these exceptions were followed by increased monthly deficiencies. The deficit for April was \$4,442,496. The total amount by which the Government has run behind during the operation of this law is \$30,600,372; and this amount would have been \$20,000,000 higher had not the Treasury Department, in direct violation of its provisions, collected that amount from manufacturers who withdrew alcohol for business uses which they were entitled to do free of taxation. Under the first twenty months of the McKinley law, which the Wilson law superseded, instead of an enormous deficiency requiring the issue of Government bonds to equalize, there was a surplus of \$21,324,886. These figures carry their own significance.

It is probable that no action will be taken by Congress towards constructing the Nicaragua Canal until the thorough surveys recommended by the three experts sent out last year shall have been made. Neither the time nor the money placed at the disposal of these experts sufficed to clear up several doubtful points. They spent forty days in Nicaragua, examined the entire proposed route from end to end, visited Panama also, and came to the conclusion that while the project is certainly "feasible" from an engineering point of view, the cost would not fall much below \$150,000,000; and they recommended that a competent board should be appointed which should take time and settle every practical difficulty before

the Government embarks upon the enterprise. This preliminary examination might take two years. There ought to be no delay in appointing this board and providing for its expenses.

By a vote of 157 to 81, the National House passed on Saturday the Torrey Bankruptcy bill, after a debate which continued through five days. This very important measure has been subjected to the most careful scrutiny both in the committee and in the House. The sections which define acts of bankruptcy were carefully amended at the last moment, and ample provision was made against fraud or concealment on the part of bankrupts. The involuntary features of the bill were retained. The Senate Judiciary committee have reported a bankruptcy bill which provides for only voluntary cases. It is to be hoped the Henderson bill (as the Torrey bill is now called) may be accepted by the upper house and this long-delayed piece of legislation become a law of the land.

Sicily is again turbulent. The cause is not far to seek. So unequal, unjust and oppressive is the taxation, that it is a wonder the people are ever quiescent. Some new imposition at Paterno, near Catania, last week, set the town in an uproar. The octroi office, where the duty on provisions entering the town is collected, was attacked and burned, with a number of sentry boxes. Then the mob smashed the syndic's windows, demolished lamp posts, defied the gendarmes, and stoned the military which had been called out for their suppression. They almost succeeded in releasing the convicts from the jail. The prefect of Catania finally quieted them by promising to redress their grievances. It is high time that the royal commissioner, who was appointed some weeks ago to take charge of this matter of communal taxation in Sicily and regulate local expenditures by the tax-paying capacity, entered upon his duties.

The Northern Pacific road is to be sold under foreclosure; it is to be reorganized by a competent committee, its fixed charges are to be reduced, and the system placed on a solvent and successful basis. The property of this road consists of a railway system of 4,706 miles, a land grant of about 43,000,000 acres, and bonds, stocks and accounts in great variety. Fifty-four corporations are represented in this property. Under the new deal opposing interests will be reconciled, the Chicago terminus will probably be abandoned, the line unified, and economical methods will be applied. The net income of the road for the past five years has averaged nearly \$3,000,000, and is steadily increasing. Its fixed charges, however, have been nearly \$11,000,000. These, under the new scheme, will be reduced to about \$6,000,000. The speedy re-organization of this road will lift it out of its chaotic and helpless condition, and start it upon a career of prosperity for which the Northwest will be sincerely thankful.

The new French Premier, M. Meunier, has been twice president of the Chamber, and held the portfolio of Agriculture in the Ferry cabinet in 1883. He is a lawyer by profession and the champion of protection. His right-hand man—M. Hanotaux—showed decided ability as minister of Foreign Affairs with M. Ribot, and will doubtless prove as effective now on resuming the familiar duties of this office. The political complexion of the new cabinet is Moderate Republican—a marked contrast with the Radical tinge of its predecessor. It will have no collision with the Senate; it remains to be seen whether it will satisfy the Chamber. Its program as announced to that body was coldly received. It proposed a scheme of fiscal reforms without an income tax, and appealed for conciliation and co-operation in legislative and ministerial functions. The Deputies were eager to adjourn, and therefore voted "confidence."

Until they meet, on the 28th inst., the new Cabinet will not be disturbed.

Centennials are common enough, millennials are rare. Hence in this country as well as in Europe great sympathy is felt with the Magyars in the festivities which they have arranged to celebrate the Hungarian conquest of the Slavs, A. D. 896. The principal features of this celebration have already been given in these columns. The Millennial Exposition at Budapest was duly opened on Saturday by Emperor Francis Joseph with an appropriate address. The firing of salutes, the ringing of church bells, the playing of bands, which followed, fittingly inaugurated the national jubilation, which will be prolonged until the end of October. The New York Tribune says: "Nowhere has Hungary in the past found more sincere sympathy in her struggles for constitutional freedom than in the United States, and therefore it is only natural that today America should extend her best wishes and most hearty congratulations to the gallant Magyar nation on the occasion of its thousandth birthday."

### The Assassination of the Shah

Nasir ed-Dine, for forty-eight years the autocrat of Persia, was murdered on Friday last while visiting a Moslem shrine near Teheran. His assassin, who was disguised as a woman and who accomplished his purpose by a pistol bullet, is said to be a member of a secret society of religious fanatics which the Shah had taken steps to suppress. He was promptly arrested. The second son, and appointed heir, of the dead Shah—Muzaffer ed-Dine—has succeeded to his father's title and throne. Some kind things have been written of the despot whose end was so sudden and tragic: He possessed some literary talent; he tried to introduce some beneficial reforms; he was not always cruel; in many respects he was one of the best of Persia's rulers; but, on the other hand, he did not hesitate to take the life of any one who offended him, and so many assassinations are laid to his charge that it is a cause for wonder that he himself escaped so long. The great mass of his 10,000,000 subjects were never materially benefited by his reign. His manners and opinions during his visits to Europe were so disgusting that the recollection of them still excites horror in every court that entertained him. His successor is said to be "weak of mind and body." The elder son may dispute the succession. In any event, internal disorders are almost sure to break out, and then Russia will certainly seize the northern provinces, and England will not be content unless she also profits by the dissection of this degenerate empire.

### The Exposure of Cecil Rhodes.

It was suspected four months ago, when Jameson raided the Transvaal, that the responsibility for his daring and disastrous act rested on some schemer higher in authority than himself. And when Sir Cecil Rhodes abruptly resigned the premiership of Cape Colony and went to England, there were those who mistrusted, in spite of contradictions, that he dreaded the disclosure of secrets of which the victorious Boers had probably possessed themselves. There has been a good deal of dust-throwing since his return to Africa, and suspicions against him have been lulled. The President of the Transvaal meanwhile has successfully baffled Mr. Chamberlain's invitations to England—probably with a view to compromising or hushing up the whole shameful matter. But when President Kruger was assailed in the London press last week and threatened for permitting sentences of death to be pronounced for confessed treason, he evidently felt that the time for his vindication had come. He commuted the sentences, but he let the world know that the Jameson raid was a wanton and dishonorable invasion of Dutch soil by the British South Africa Company, and that the arch-conspirator was Sir Cecil Rhodes. Of this

he published documentary proof in abundance—ciphered telegrams, the key to which had been discovered in Jameson's captured baggage. The revulsion of feeling in England was intense. It is impossible for the South Africa Company to carry Rhodes any longer, or for Mr. Chamberlain to screen him. Parliament will probably decide this week what action must be taken in justice both to the Government and to the insulted Boers.

### A Matter for Serious Consideration.

On a single day last week six steamships landed 3,503 immigrants at Ellis Island, New York harbor—chiefly Italians. Six thousand Italians landed during the first two weeks of April. Five thousand more were known to be on their way—a total of about 15,000 for the month. A small percentage will be debarred and sent back; the rest, under existing laws, must be admitted. They are almost all males, who have temporarily abandoned their families to escape military conscription. More than half of them are illiterate and have no trade. They are unassimilable, undesirable. They propose to settle largely in New York, or in its immediate vicinity. In the nature of things they will not improve; they will not learn to read or write, will not acquire a knowledge of English. They will be distributed into gangs as day-laborers, and glut a market already overstocked. Of course, this Christian land ought to welcome this influx and try to evangelize and purify it, but it is morally certain that while noble effort will be made in this direction, the volume is too dense and unwieldy for much success to be expected. Already, it is estimated, there are 750,000 people in New York and on the Jersey side of the Hudson (not counting the Hebrews) who speak only their own tongues, and have their own saloons, clubs, and alien standards of more or less degraded living. If we cannot digest, cannot assimilate, what we already have, is it not urgent that Congress should immediately impose some test, educational or otherwise, that shall either repress this dangerous stream, or divert it to other lands?

### Methods That Seem Likely to Win.

General Gomez, who commands the Cuban army, is credited with a scheme for organization that will not only some day make his name famous, but will also go far towards achieving the deliverance of the Island from Spanish misrule. While seeming to move from point to point with no apparent purpose, he is, on the contrary, busy with the execution of a definite plan, which indicates wisdom of a high order. He has divided Cuba into gubernatorial districts, selecting each official with care. Each district is subdivided into prefectures, and each prefect is charged with the duty of knowing everybody, whether friend or foe, in his division, and of observing and reporting to his chief every movement. As a result, General Gomez is said to have today an accurate canvass of the entire Island—the country region, villages, towns, cities—with the exception of Pinar del Rio, and General Maceo is entrusted with the duty of organizing that province along the same lines. Further, the Cuban troops, particularly the cavalry, are constantly drilled in guerrilla warfare, harassing the enemy, cutting off or capturing stragglers, but never risking an engagement unless sure to win. They are also required to familiarize themselves thoroughly with the topography of the district in which they are operating. The high efficiency thus being gained by the patriots, supplemented by the constant accession to their ranks and equipment from filibustering expeditions, will shortly be turned to practical use when the policy for which all this organization and discipline are preparatory, is entered upon—that of slowly but surely closing round the invaders, and, by capturing their cities and strongholds, expelling them from the soil.



## Our Contributors.

### FIELD TESTIMONIES.

James Buckham.

Yon ring of blue around the world,  
That marries earth and sea,  
Types the enfolding arms of God —  
His heart's immensity.

The violet's innocent, soft blue,  
The daisy's vesture white,  
Seem fragments of the robe He wears  
Whose panoply is light.

Speak out, O wondrous world of God!  
In likeness made of Him,  
The earth, the sea, the nights, the noons,  
The sacred twilights dim!

There's something uttered in the heart,  
And writ in nature clear,  
That full assures the soul of man  
How real God is, how near.

Boston, Mass.

### THE HORACE MANN SCHOOL FOR THE DEAF: Its Founder and History.

Rev. David Sherman, D. D.

THE people of Massachusetts are justly proud of the educational system established by the founders of the colonies and reorganized more than fifty years ago under the intelligent and wise lead of Hon. Horace Mann. The design of the earlier educators was to reach all classes of pupils; but in spite of this design they utterly forgot the deaf, as lying entirely beyond the range of their provisions for popular education. In this respect Mr. Mann was in advance of his associates in the work of reorganization. In his annual report as secretary of the Massachusetts Board of Education, in 1843, he described

The German Method of Teaching Articulation to the Deaf,

urging its adoption in America. As it proved, he spoke to an unprepared and incredulous generation. Dr. S. G. Howe afterwards said that it took twenty years for this germinal thought of the secretary to bear fruit. The importance of the method is now widely recognized, and in this State two schools for the education of the deaf make successful use of the lip-language. One of these institutions is located at Northampton; the other is the Horace Mann School for the Deaf in Boston.

In both its history and achievements the Horace Mann School is one of the most interesting educational institutions in the Commonwealth. It extends the area of education to a neglected class and reveals the possibilities of education by the use of improved methods. The school dates back to 1869. The twenty-fifth anniversary was celebrated last autumn. The founder of this noble institution was Rev. Dexter S. King. Who was this man? A prominent Methodist in Boston, when asked this question the other day, declared that he had never before heard the name. After this reply, it may surprise the reader to be told that fifty years ago he was the best-known Methodist in New England. Yet this is true. As he has been so far forgotten by the current generation of Methodists, it may not be amiss, before noticing the institution with which his name is associated, to give a brief account of the founder.

Dexter S. King,

a clergyman and man of affairs, was born in Leicester, Mass., in 1804, and died in Boston, July 23, 1871. Educated in the public schools and in the admirable academy of his native village, he designed to spend his life in teaching — a work for which he was admirably equipped. He began what he considered at the time his life-work by taking charge of a school in Norwich, Conn. This work, in which he had the reasonable prospect of succeeding, was greatly loved by him. But on hearing a higher call to the service of the sanctuary, he abandoned the position of secular teacher and devoted his life to the ministry. Joining the New England Conference in 1830, he was detailed with three others to the great Brookfield circuit which covered a wide area in the centre of the State. It was the pioneer period. New ground was being broken. The little army of preachers was pressing forward as in a forced march. Mr. King joined in the movement and participated in the general enthusiasm. Besides three services on Sunday, there was preaching on nearly every day of the week the year round. The tax on the physical strength was very severe. The next year he renewed these labors on the Easton

and Bridgewater circuit. In 1832 the circuit was divided, and he with an associate or two traveled the Bridgewater hemisphere. At the end of the year his name appears in the list of the disabled. The continued strain had proved too much for him. As he was then an unmarried man, he repaired to the house of his uncle in Leicester, where he was very sick. For a large part of the year it remained doubtful whether he could recover. After being confined to his bed for several months, he was able again to be about; and, though unable to preach or to do consecutive work, he longed to re-enter the vineyard and to perform some service for the great cause he loved. With this desire he went to Lowell, and was very useful as assistant of the pastors in making household visits and in holding social services. Though he never again assumed the responsibilities of a charge, he remained a superannuated member of the Conference until 1853, and performed many important services for the church.

In 1837 Mr. King removed to Boston to assist the pastors generally in their work. In May of this year he was chosen a member of the Wesleyan Association, and in November he succeeded David H. Ela as agent of ZION'S HERALD. The small business of the office was performed, without a clerk, in an upper room at 32 old Washington Street. But he was not satisfied to be merely the publisher of ZION'S HERALD; he saw the need of circulating our religious literature; and, as he could obtain books from New York on credit, he began the book trade. The HERALD business was done on one side of the room, and the book sales were made on the other. Mr. King was the sole operator in both. But the book business rapidly grew on his hands, and he soon called in Franklin Rand, an excellent and reliable young man, to aid him in keeping the HERALD accounts. In October, 1838, at the instance of Mr. King, young Rand was chosen agent — an office which he held with conspicuous ability for thirty years. The book business was then removed to No. 1 Cornhill, with enlarged trade in Methodist and general literature. His store became the Methodist headquarters. The preachers of the city met there on Monday mornings, and the gatherings gradually grew into the present Boston Preachers' Meeting. At first held in the small room over the store at No. 1, and then at No. 5 Cornhill, the meeting removed later, at the invitation of the Wesleyan Association, to the beautiful Wesleyan Hall on Bromfield St. The success of Dexter S. King brought the Methodist book trade, now so considerable in New England, to Boston. He gave the first lessons in the business, which were studied to good advantage by the Book Agents in New York. Mr. King made the experiment, and the Agents built up the business.

But Dexter S. King was not a mere book trader; he was

A Sort of Methodist Metropolitan.

supposed to know all Methodist interests and to be the natural counselor in regard to the affairs of the denomination in New England, especially in his own Conference. In regard to most important matters he was often consulted by the Bishops. In nearly all the good enterprises of the church in his time he had an important hand. His mind was active and resourceful. As few others, he saw the things needful for the hour. To aid in furnishing a more adequate support to disabled ministers, he suggested and aided in organizing the Preachers' Aid Society, which has proved to be of signal service to worn-out preachers. He founded the *Guide to Holiness*, a periodical designed to cultivate practical and experimental religion by placing emphasis on the perfect love taught in the Gospel. For several years he was not only the publisher, but at times also editor, of this famous magazine, now removed to New York. He also founded the *Sunday School Messenger* (1837), the first juvenile periodical in the church. The success of the *Messenger* induced the New York Agents, in 1840, to begin the *Sunday School Advocate*, and in 1846 to purchase the *Messenger*, so as to command the whole field. At the date of purchase the *Messenger* had passed into the hands of Daniel Wise, then rising into conspicuity as a leader in Sunday-school work.

In the organization of the Boston Young Men's Missionary Society and Conference Antislavery Society, Mr. King was also a leader. But, though foremost in the antislavery struggle, acting with such men as Scott, Horton and Porter, he remained loyal to the church of his choice; and, while a superannuate, he was chosen a

member of the General Conference of 1844 and participated in the great debate which separated the Southern from the Northern wing of the Methodist Episcopal Church. During the civil war he stood firmly on the side of the nation and was effective in securing enlistments for the military service. As a result of his patriotic ardor, he was twice sent to the Legislature, where he served with efficiency and honor.

Though reared among the Congregationalists, he abandoned Calvinism on hearing the expositions of the Methodists, and delighted to join in the evangelistic labors of the Itinerant band. He loved the church he thus early chose to the end. In 1858, by reason of business embarrassments, which were liable to disturb the harmony of the church, he withdrew from the Conference and the church. He remained, however, a constant and interested attendant at North Russell and Temple Street to the end, when he was laid to rest with tender and gracious words by Dr. J. A. M. Chapman.

"A generation has passed since his death, and his name is unfamiliar today to many Methodists in Boston; but there are yet those who recall his deeds with interest. In his address at the late anniversary, Prof. Alexander Graham Bell, the inventor of the telephone, referred to him in these words: "I remember, sir, the face of an old man, passing from class to class, a man who loved the school, who was its founder, its friend, and lived in the school during the school hours — Hon. Dexter S. King. And I look around here, and I see no memorial of his name. I trust the School Board of Boston will record in an enduring tablet, or in some other suitable manner, the name of that good man who was the earliest and best friend the school had from the beginning of its career." The tablet, mentioned above, is soon to be placed upon the walls of the school building.

Mr. King in his later years, with the thin purse of a peasant, had the heart of a princely philanthropist. At his funeral one of the striking things was the picture of a group of pupils from the School for the Deaf standing beside the coffin in which the remains of the good man lay in the pure white of death. To his honor may it be said he was an altruistic man. He lived not alone to himself; he delighted to be of service to others.

The noblest monument to his memory is the

Horace Mann School for the Deaf,

of which he was the founder and promoter. In 1868 he was a member of the Massachusetts Legislature, and also of the School Board of Boston. As chairman of the legislative committee through which the institution at Northampton sought to obtain a charter, he was led to study the German method of teaching the deaf, and was so impressed with its value that he desired to have a school based on that system established in Boston, where so many deaf children could be reached. In January, 1869, he asked the Boston School Board to appoint a committee to consider the whole subject. As chairman of that committee, Mr. King submitted a report, in April, favorable to the new enterprise. The reasons urged in its favor were the large number of deaf children in the city and suburbs who could attend the school and board at home, and the economy of a local institution. An order for opening the school the first of September passed the Board, but the opening was delayed until Nov. 10, 1869. The school met in dingy rooms in Pemberton Square, where the new Court House now stands, until 1875, when it was removed to Warrenton Street; and thence, in 1890, to the elegant stone building, 178 Newbury Street, where the ark is to rest. The name was changed in 1877 from the "Boston School for Deaf Mutes" to the "Horace Mann School for the Deaf," indicating that the deaf may not be dumb.

The system of instruction adopted was the German, or purely oral, method. It was invented by Samuel Heinicke and used by him in Lelpsic as early as 1777. "The child is taught to speak and to read the speech of others from the lips, as well as to read and understand printed language. The use of written language begins with the child's admission to the school and is continued throughout the course, which embodies the studies taken in the primary and grammar schools of Boston. Speech is employed in all the classes in both the primary and grammar departments and the recitations are conducted as in schools for hearing children." In this way the pupils are restored to the larger fellowships of life. They are able to associate to advantage with hearing children, to learn trades, and to prosecute various lines of business. For

advanced education they are able to enter classes in the city schools and to graduate with success.

In 1871 was introduced the

System of "Visible Speech."

Invented by Alexander Melville Bell and first employed by his son, A. Graham Bell, who came to Boston to instruct in the method the teachers and pupils in the Horace Mann School. The two systems were not unlike; the Bell system attempts to go further than the German, or pure oral, system. The latter teaches the pupil to interpret language by the movement of the lips; the former by some outward symbol. The one substitutes the use of the eye for that of the ear — to see rather than to hear what people speak; the other uses also the organ of vision, but seeks a sign beyond the language of the lips. When in the school A. Graham Bell devised various methods for projecting the vibrations of the voice beyond the lips so as to make some distinctive mark or sign on glass or other substance to be read by the eye. Though the attempts were failures, they suggested the principles which led to the invention of the telephone.

The attendance of pupils was at first quite small, but has increased to more than one hundred a year. The area of attendance has also broadened. The amount of good work done since the school opened is very large, and the possibilities of usefulness are now much greater than ever before. The teachers have mastered their profession, and the instances of marked success are a constant source of inspiration to renew their endeavor.

The managers of the school were fortunate in the selection of the principal,

Miss Sarah Fuller,

who has served in that capacity through the entire twenty-five years, and has done much by her intelligence, tact, energy, enthusiasm and persevering toil to make the school a success. The great obstacles can be realized only by those acquainted with the conditions of the deaf and the discouragements inevitable in the introduction of a new method. Though the principal had been a successful teacher in one of our city schools, she had in this new department everything to learn. The task before her was most difficult. But she addressed herself to it with faith and courage; and by her cheerfulness and elasticity of temper, her skill in the application of the method and perseverance in earnest work, she has surmounted every difficulty and made the Horace Mann School for the Deaf one of the noblest educational institutions of the whole country. The ideas of Mr. King and the Boston School Board would have proved ineffective without a skilled educator like Miss Fuller to bring them into practical use.

Brookline, Mass.

### A STEP BACKWARD, WHICH IS ALSO A STRIDE FORWARD.

Prof. Wilbur F. Steele, S. T. D.

A TWO-HOURS' car-ride southwest of Berlin is a clean, stone-built town of two main streets, the walled burg of some two thousand people. A stately cathedral at one end, more capacious and pretentious than warranted by local population, has doors of historic and world-wide interest.

The town is Wittenberg, and the church is the one to the doors of which Luther nailed the heretical theses which he challenged Rome to discuss. An ancient oil painting in the town represents the death-daring monk driving the nails, while another is burning the Pope's bull in front of the church. The wooden doors are things of the past, being now replaced by superb bronzes upon which are cast the original Latin theses.

But of far deeper interest is another building at the opposite end of the town, court and garden surrounded. It is the oblong, three-storied, well-preserved University, thought-riveting as containing Luther's lecture-room and the apartments allotted for the residence of himself and his family. His life of twenty-five years within these walls, the work done at these tables, the study by the light of these windows, the fresh and scholarly expositions of the long-bound Word which fed hungry souls in this "Aula," unite to make this spot a shrine for all Protestants and believers in the perfecting of humanity. Yes, a university was the cradle of the Reformation, and the study of the Bible in its original tongues was a chief means whereby it was inaugurated and maintained.

The same was the case early in the last century in England. The stairs are well



worn by pious visitors' feet to those rooms in classic Oxford's quadrangle, where for years Tutor Wesley gathered his scholarly friends for the study chiefly of the Hebrew and Greek Scriptures, and to consider how to apply the accurate understanding of the same to themselves and to their relations to others. Bishop Vincent is wont to refer to this golden age when every Methodist in the world searched the Scriptures in the original. Many years after Mr. Wesley's itinerating had become Great Britain wide, during one of his busiest revival years, he felt the necessity and found the time for the preparation of a Hebrew grammar for the youths in his Kingswood school. In America, with the departure of Dr. Coke, it may have been that Bishop Asbury was the only Methodist preacher who took the words of revealed truth at first hand. His bulky Hebrew Bible was divided and bound in two parts the better to balance his saddle-bags and to spare his horse's flesh. Just how his successors have carried and now carry theirs, their biographers fail as minutely to set forth.

With steps very sure because very slow our church is returning to a demand that her ministers shall

#### Know the Scriptures as They Were Written.

and in this we are but a bit ahead of the Church of Rome, as evidenced by the recent encyclical. Our theological schools have been multiplied and facilities increased; and yet until two years ago systematic study of the Scriptures was hardly contemplated in our Conference courses of study. But two years since, our Bishops placed first in each year's study for preachers, "Exegesis." Several if not many examining committees, as well as a host of candidates, were thrown into consternation by the strange word. Books and aids had to be prepared in haste to explain and direct in the matter. The innovation, however, has been productive of vast good. But why cannot the matter be carried farther?

As it is, or until lately has been, we are too Procrustean in our tests for admission and advancement to orders. We have been misled by the heresy that "all men are equal," have dreamed of making them perfectly fit one bed either by a process of stretching or of amputation. The fact is, that men of abilities and acquirements the most diverse are coming to our ministry. In parts of our country are candidates by the hundred for whom the Reader is a heavy tax. In fact, these two men are known to the writer: One was a graduate of Middletown and a student in a theological seminary. He later took charge of a seminary in our Freedmen's Aid work. In his classes of hardly more than primary grade was a preacher of middle age, wrestling with rudiments. At Conference the principal came up for admission and subsequent examinations. His pupil was appointed as the man of the Conference most competent for the work. The writer has had to examine classes of a half-dozen who were as ignorant of Pope and Butler as of the Talmud in the original, and from whom not a single satisfactory answer could be obtained, other than that they had expended a seventh to a tenth of their salaries in getting the books. To pass and ordain such men, as has to be done, since they are the only means for doing work in those sections, is a mere farce, and can but breed dishonesty. In 1884 the suggestion was made—and to it the Bishops acceded—that, with their consent, Conferences so desiring might adopt as more masterable the simpler four years' course for local preachers. It is unknown to what extent Conferences of meagre educational history may have availed themselves of this merciful provision. Rumor has it that pride and distaste for invidious distinctions have prevailed, and that primer stumblers are still deluded with satisfactory grades in Butler and Bowne.

Upon the other hand, following the advice and accepting the educational provisions of the church, men with ten years' severe training are likewise coming a hundred a year to our doors. Shall the Conference course put these men into that same bed? Shall we cut or stretch all alike to the same length in order there to begin the Conference study? Or shall the courses be arranged so as to build up men from the height of the varied attainments of each, requiring little, but that little well, from those to whom little has been given; but from those to whom much has been given requiring to the utmost of their capacity?

It is an undisguised fact that some men from the schools look with disdain upon the Conference courses and examinations. But

a remedy is at hand. Let the Bishops be invited to attach a note to the requirement of work in "exegesis," to the effect that in the cases of all candidates having had opportunity for acquaintance with the Scriptures in the original, examining committees should require the work thereon. Hitherto skill in the original Scriptures has been the enviable exception, so rare as to need no notice. Henceforth let ignorance thereof be the noted and commiserated exception.

Behold the advantages thereof: It will honor the schools, recognizing, testing, utilizing, and perpetuating their work in this fundamental branch of their curriculum. Conference studies will for the schooled men become genuine post-graduate work. It will dignify the Conference work in their eyes. It will furnish a constant motive and necessity to continue, and habituate themselves to the use of their Greek Testament and Hebrew Bible, now too often relegated to the top shelf as outgrown dumb-bells. Examiners, too, actual and possible, will feel impelled in the same direction. If work is done on the same passages and in the same presence, the workers on the original will be a constant object-lesson and incentive to those in the class who ignored, neglected, or refused proper preparation before starting.

*Hill School of Theology, Denver.*

#### JOHN WESLEY.

Rev. F. W. Farrar, D. D.  
Dean of Canterbury.

JOHN WESLEY, becoming magnetic with moral sincerity, flashed into myriads of hearts fat as brawn, cold as ice, hard as the nether millstone, the burning spark of his own intense convictions, and thus he saved the church, which at first had nothing for him but sneers, hatred, and persecution. Wesley never was an enemy to the Church of England. He loved the church which hated him. He included her name in his daily "grace before meat." He died in her full communion. He would have said, as sincerely as Edmund Burke, "I wish to see the Church of England great and powerful; I wish to see her foundation laid low and deep; I would have her open wide her hospitable gates by a liberal comprehension; I would have her a common blessing to the world, an example, if not an instructor, to those who have not the happiness to belong to her; I would have her give a lesson of peace to mankind, that a vexed and wandering generation may be taught to seek refuge and toleration in the bosom of her maternal charity." And he distinctly saved the Church of England from the nemesis of just retribution, which but for him would sooner or later have overwhelmed her in indiscriminate collapse, and might not improbably have buried under her heaps of ruin all that was best in the great heritage of English religion. He set her the example of indefatigable activity, of immense and ungrudging self-sacrifice, of that true beauty of holiness which shines in the life of every Christian who "makes his moral being his prime care," and gives the actual, not the merely nominal, sovereignty to the beliefs which he professes to regard as supreme.

One great virtue in his character was that sovereign religious tolerance which is so infinitely rare amid the divergences of religious shibboleths. In the first century the heathen said, "See how these Christians love one another;" but, long before the third century, the odious *theologism* had culminated in those execrable forms of religious virulence which, if "love" be indeed the fulfilling of the law, are the very antithesis of the Christlike spirit, at which all profess to aim who take Christ for an example that they should walk in His steps. It is a splendid testimony to Wesley's moral insight and spiritual greatness that "no reformer the world has ever seen so united faithfulness to the essential doctrines of revelation with charity towards men of every church and creed." This spirit of John Wesley has been found, theoretically at least, only in the best and greatest Christians.

Again, it was no small matter that, in an age so corrupt and decadent as his, in which the dregs of sensuality and worldliness poured over the glorious England of Puritanism had reduced religion to a Dead Sea of torpid unreality, Wesley, like the great Hebrew prophets of old, should have stood forth as a preacher of righteousness. No preacher or reformer can effect great results unless he insists upon Christ's plain teaching that, if we would ever enter into the kingdom of heaven, we must keep the commandments. Late in his career he said: "Near fifty years ago a great and good man, Dr. Potter, then Archbishop of Canterbury, gave me an advice for which I have ever since had occasion to bless God: 'If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature, but in testifying against open and notorious vice and in prompting real spiritual holiness.' Let us keep to this, leaving a thousand disputable points to those that have

no better business than to toss the ball of controversy to and fro, and let us bear a faithful testimony in our several stations against all ungodliness and unrighteousness, and with all our might recommend that inward and outward holiness without which no man shall see the Lord."

Although the world and the church have learned to be comparatively generous to Wesley now that a hundred years have sped away, and though the roar of contemporary scandal has long since ceased, I doubt whether even now he is at all adequately appreciated. I doubt whether many are aware of the extent to which to this day the impulse to every great work of philanthropy and social reformation has been due to his energy and insight. The British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, even the Church Missionary Society, owe not a little to his initiative. The vast spread of religious instruction by weekly periodicals, and the cheap press with all its stupendous consequences, were inaugurated by him. He gave a great extension to Sunday-schools and the work of Robert Raikes. He gave a great impulse both to national education and to technical education, and in starting the work of Blase Told, the Foundry teacher, he anticipated the humble and holy work of John Pounds, the Portsmouth cobbler. He started in his own person the funeral reform, which is only now beginning to attract public attention, when in his will he directed that at his obsequies there should be no hearse, no escutcheon, no coach, no pomp. He visited prisons and ameliorated the lot of prisoners before John Howard; and his very last letter was written to stimulate William Wilberforce in his Parliamentary labors for the emancipation of the slave. When we add to this the revival of fervent worship and devout hymnology among Christian congregations, and their deliverance from the drawing dagger of Sternhold and Hopkins, and the frigid nullities of Tate and Brady, we have indeed shown how splendid was the list of his achievements, and that, as Isaac Taylor says, he furnished "the starting-point for our modern religious history in all that is characteristic of the present time."

And yet, even in this long and splendid catalogue, we have not mentioned his greatest and most distinctive work, which was that through him to the poor the Gospel was again preached. Let Whitefield have the credit of having been the first to make the green grass his pulpit and the heavens his sounding-board; but Wesley instantly followed, at all costs, the then daring example, and, through all evil report and all furious opposition, he continued it until at last, at Kingswood, at the age of eighty-one, he preached in the open air, under the shade of trees which he himself had planted, and surrounded by the children and children's children of his old disciples, who had long since passed away. Overwhelming evidence exists to show what preaching was before and in his day; overwhelming evidence exists to show what the church and people of England were before and in his day—how dull, how rapid, how soulless, how Laodicean was the church; how godless, how steeped in immorality was the land. To Wesley was mainly granted the task, for which he was set apart by the hands of invisible consecration—the task which even an archangel might have envied him—of awakening a mighty revival of the religious life in those dead pulpits, in that slumbering church, in that corrupt society. His was the religious sincerity which not only founded the Wesleyan community, but, working through the heart of the very church which had despised him, flashed fire into her whitening embers. Changing its outward forms, the work of John Wesley caused first the Evangelical movement, then the High Church movement; and, in its enthusiasm of humanity, has even reappeared in all that is best in the humble Salvationists, who learned from the example of Wesley what Bishop Lightfoot called "that lost secret of Christianity, the compulsion of human souls." Recognizing no utterance of authority as equally supreme with that which came to him from the Sinai of conscience, Wesley did the thing and scorned the consequence. He was the voice which offered hope to the despairing and welcome to the outcast. He was the voice which, sounding forth over the Valley of Dry Bones, cried: "Come from the four winds, O breath, and breathe upon these slain that they may live!"—*The Outlook.*

#### THE STILL HOUR.

##### High Hearts.

James Martineau says: "High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." High hearts are God's noblemen. They breathe rare atmospheres. They always keep in touch with God. They stand ever ready to serve Him. They do not wait for orders to serve; they ask for them. They do not consult convenience, nor dodge difficulties. They are a standing interrogation point: What can I do for God? Where can I best serve Him? How shall I magnify Him?

##### Spiritual Cripples.

No Christian is born a spiritual cripple. But many a Christian becomes such a cripple by his own acts, and it takes but a seemingly small evil act or sinful indulgence to cripple the soul. Mrs. Hannah Whitall Smith says: "Any root of bitterness cherished towards another, any self-seeking, any harsh judgments indulged in, any slackness in obeying the voice of the Lord, any doubtful habits or surroundings—any one of these things will effectually cripple and paralyze our spiritual life." How much our spiritual soundness and vigor and usefulness depend upon our own carefulness! Take heed how you live!

##### Quoting Scripture.

Some Christians have an idea that they are on very safe ground if they can only quote plenty of Scripture in support of some favorite doctrine or theory. But they seem to be ignorant of the fact that simply quoting passages of Scripture, having some sort of reference to their subject, is by no means a divine defence of it. Some very absurd uses of Scripture have been made by those who have set out to prove a practice or demonstrate a theory. But, much worse, the true meanings of God's words have often been abused and dissipated by such a course. One can as truly make God a liar by misquoting His word as he can by flatly misrepresenting His promises.

##### Insufficient Vision.

A great work has been wrought when a sinner's soul-eyes have been opened by God, or rather when new eyes have been given him. He now sees God and himself as he never did before, and yet his vision is imperfect. Even after the process of spiritual clarification has been going on for years, his vision is insufficient to enable him to see himself very accurately. Yet there are those who say that they can see that there is no sin in their hearts! This necessarily implies that they believe that their spiritual vision is perfectly sufficient to accurately discern the real state of their hearts. This is not a question of feeling, but one of competent ability to see and judge the heart with correctness. Has any Christian such ability?

##### Unwarranted Distinctions.

It is very unfortunate for the widest and best well-being of the cause of Christ that certain distinctions should have been set up respecting the spiritual state and standing of Christians. The distinctions which we have in mind are not at all warranted by the teachings of Christ and His apostles. Twist Scripture as much as one may, yet the fact firmly remains that the terms "believers," "saints," "holy brethren," and "sanctified ones," are used interchangeably, without any distinction or class division. To say, therefore, that some Christians are holy, while others are not, is to make an unwarranted distinction, and is condemnably.

##### The Joy of Hope.

The hopeless man cannot be a joyful man. He may not be entirely destitute of any sort of joy, but he certainly cannot be full of joy and hopelessness at the same time. This is true in relation to material matters, as it is emphatically true in relation to spiritual concerns. Despair and sorrow fill the man who has lost hope of success in his business; but let hope revive, and joy is at once born out of his hope. And the sinner, without any true hope in Christ, has no real joy; but as soon as Christ is formed within him, "the hope of glory," a new and high joy is born into his heart. And a Christian, full of hope, is also full of joy.

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## The General Conference.

THE 22d quadrennial session of the General Conference of the Methodist Episcopal Church opened in the Armory at Cleveland, Ohio,

Friday, May 1.

The massive stone building has been tastefully and beautifully decorated for the event. A temporary partition near the north end decreases the size of the immense drill room. In the centre of this partition is a large painting of the cross and the crown, under which is draped the colors of the United States of America. From this picture as a centre radiate strips of yellow, blue and white in all directions forming a most artistic wheel. The ground floor of the middle of the building is occupied by the delegates. The seats are sloping, and at the north end of the square is the platform of the presiding officers. The edges of two platforms are lined with potted plants, palms and ferns. Draped in folds from the edge of the balcony are strips of white, pink and blue. At intervals mingled with these strips are flags of the different countries of the world. The decorations of the roof are beautiful and attractive. The light from the skylight is softened by a thin cloth covering. Entwined from one end of the roof to the other are long strips of white, blue and yellow, while from the immense iron supports hang the flags of all nations, that of the United States predominating.

There was a feeling of mingled excitement and anxiety, intense, but graciously restrained. The woman question was in the mind of all. When would the question be launched, and what would be the result of the conflict of these giants of the Conference? Happily a spirit of Christian candor and self-restraint prevailed. The radicals and the conservatives seemed equally anxious that the contest should be conducted "decently and in order," as citizens of the church of Jesus Christ. Many feared that a "scene" was to occur, and that the Methodist Episcopal Church in its supreme council was to be a humiliating spectacle to the world. But this was averted on the day of opening, greatly to the gratification of all.

The Conference seems to be composed of able and judicious representatives, who have come together with the single purpose to do honor to the great church to which they belong. There are 528 delegates in all, including the four women elected as lay delegates. On the floor are white men and black men, the delegates from cold Norway and Sweden, and from tropical China, India and Japan. Nearly every country on the globe is represented.

Promptly at 9 o'clock Bishop Bowman took the chair. Announcing that a devotional service would precede the organization of the Conference, and holding a small Bible in his hand, he said: "I have here a Bible which comes from England to us—the original Bible used by Mr. John Wesley. This will be used in the exercises of each day. It was directly presented to the General Conference some years ago. It is the Bible used by Mr. Wesley in his study where he prepared his work. It will now be used for the first time in the religious services of this hour." Bishop Ninde read the 109d Psalm, and Bishop Vincent read the 9th hymn, beginning with the stanza:—

"Before Jehovah's awful throne,  
Ye nations bow with sacred joy;  
Know that the Lord is God alone,  
He can create and He destroy."

Of course Chaplain McCabe acted as chorister. May he lead the singing of this assembled Methodist Israel for many quadrenniums yet to come!

Bishop Foster prayed with unusual tenderness, fitness and impressiveness. What man in all Methodism could pour out his soul with such absolute sincerity and urgent importunity as in the following petitions:—

"O Thou give them great conscientiousness in their responsibilities. Have them to feel that Thine eye is upon them and that Thy sacred

charge is upon them. May they not for a moment be forgetful of the duties devolving upon them. May they not fail to inspire and pray for Thy presence every moment they are here. May they make no utterances that will be unworthy of them, discreditable to their calling, and injurious to Thy church or to the world. O God, do Thou be present in this assembly at each time that we shall gather here. May we be conscious of Thy presence; may the sense of it overawe us. May our hearts be so impressed that we may not attempt anything that will not meet with Thy favor and help. Do Thou rebuke in us any unholy personal ambition, any false or evil thoughts, any plan or scheme that will be discreditable to our great profession. Let the hour and the persons be sacred every moment and every time that we may gather together. Do Thou disappoint all vain ambitions; all aspiration after place, position and honor that is sought in a way displeasing to Thee. Do Thou so impress the importance of the occasion upon every mind that no one of us shall be able to attempt anything from an impure or unholy motive; and do Thou guide the judgments and utterances of all of us that they may be pleasing to Thee."

Dr. William Burt, of Italy, read the 13th chapter of First Corinthians as another Scripture lesson, and Rev. Dr. S. F. Upham led in a feeling and impressive prayer.

After some miscellaneous business and the election of Dr. D. S. Munroe as secretary, which was made unanimous, Dr. Buckley launched the woman question upon the attention of the Conference with the following challenge:—

### ELIGIBILITY OF WOMEN CHALLENGED.

We, the undersigned members of this General Conference, in the exercise of our inalienable rights and bounden duty, believing the certain women whose names have been called by the officer appointed and instructed to make up the roll from certificates duly accredited and who responded to their names when thus called are ineligible, do hereby challenge the eligibility of said women to membership in this body. And this we do in the fear of God and in the bonds of Christian unity on the following grounds:—

1. That prior to 1868 only ministers, and they under specific conditions, were eligible to membership in the General Conference.

2. That provision was constitutionally made for the admission of laymen, under certain specified conditions, and that laymen were seated in the General Conference in 1872.

3. That the history of the movement culminating in the admission of lay representation shows that the church did not contemplate nor intend the election of women; that whenever attention was called to the subject it was definitely understood that women were not eligible under the constitution.

4. That in 1868 five women were elected and the credentials of four of them were presented; that the question of eligibility was referred to a special committee on eligibility which committee reported women to be ineligible under the constitution.

5. That the General Conference adopted the said report declaring women ineligible and pursuant thereto the seats vacant which they came to fill and seated the first reserves in said seats.

6. That a proposition to alter the constitution so as to admit women was submitted to the church and lost for the want of more than 2,000 votes that it received.

7. That the action of the General Conference of 1892 did not reverse the action of 1888, declaring women ineligible, or take any action equivalent to a reversal of the same.

8. That the proposition submitted previous to 1892 was re-submitted during the year and lost. And that, therefore, the credentials, professionally elected—though the credentials are in proper form—are not eligible to membership in this General Conference.

J. M. BUCKLEY, J. B. GRAW, JACOB ROTHWELLER, T. B. NEELEY, W. H. WILDER, C. S. WING, S. F. UPHAM, J. F. CHAFFEE, JOHN F. GOUGHEN.

Dr. Buckley moved the appointment of a committee on eligibility, to consist of one member from every General Conference district and three at large, to whom the question of eligibility shall be referred, and that the said committee be instructed to report upon the subject of eligibility next Monday morning at 10 o'clock.

Dr. A. B. Leonard seconded Dr. Buckley's motion, and said:—

"I desire to say, speaking as one that believes that women are entitled to seats in this body without challenge, that we are entirely willing that this whole question shall go to a committee. We want that committee to be fully representative of the entire Conference, and so, in order to secure such a representation from all parts of the church, I move the amendment, viz., that the members of the committee shall be appointed by a delegation from the several General Conference districts respectively. As there is no dispute on this question, there is no necessity for discussion, and we are willing to submit, I think, the whole question in this form."

An effort made to exclude the four women from the Conference until the matter of their eligibility was settled, failed to carry. Dr. T. B. Neely expressed the conviction of the majority of the Conference in the following lucid and forceful address:—

"I do not believe in the eligibility of women in this General Conference. But the situation today is different from what it was in 1868. Then the names of the ladies who had credentials were not placed upon the roll and were not read. The Bishops decided, as the law officers of the church, as they claimed they had the right to decide a matter like this until the General Conference had convened and was organized. The last General Conference passed an order that the secretary of the Conference should make up the roll and that he should make up that roll from the credentials. He has done so. He has read names that I think ought to be there; but if a challenge can prevent participation of any individual until the challenge has been settled, then it would be within my power if I had thirty or forty members of this house to side with me, to challenge the five hundred out. I said it would be possible for one man, if this is the correct principle, to challenge five hundred men out, and then, closed in on this principle, to do as they pleased. Now, while I am with my good brother on the essential point involved, I recognize this fact, that the only thing that gives me a right to be in this place today is the certificate of my election, and until that is overturned I am a member of this body, just as much as any other individual is a member of this body. I could cite authorities for that upon authorities to show that the certificate places the person upon the roll; that nobody can take that name

off the roll but the house itself; that until the person's name is taken from the roll that person is just as much a member as any other person in the house. So while I am opposed to the admission of women into this General Conference I hold that the certificate of a woman, as far as we know yet, as far as this house has acted, is just as good as the certificate of any man. But I believe the house ought, in the right way, to decide the ineligibility of women. But until the house does so decide it, these women are technically and actually in this body just as much as any other person who has been properly returned to this body. Any other thing, Mr. President, would be revolutionary and destructive, and would give the possible power to an individual to challenge out you or me, or a hundred, or five hundred others on the same principle, and we would have to sit here dumb, could not make a speech or a motion; could not vote, but sit here dumb, because somebody had challenged us. The right thing to do is to recognize, according to law that has been recognized from time immemorial, that the certificate of election places the person upon the roll and in the membership until that has been decided against the individual. I think, therefore, the only thing we can do is to let these ladies' names stand on the roll and in the Conference until the proper legal decision has been rendered."

Dr. Buckley's motion as amended for the selection of the committee on Eligibility was adopted without dissent.

Dr. Kynett then obtained the consent of the Conference to have the following paper printed in the *Daily Christian Advocate*, and that it be referred to the committee on Eligibility. As that paper represents the case of the women as made up by their most ardent advocates, it is here presented in full:—

### DR. KYNETT'S PAPER.

WHEREAS, The Discipline, Part I, chapter 1, provides that "The General Conference shall be composed of ministerial and lay delegates;" and that "the lay delegates shall consist of two laymen for each Annual Conference;" and that "the lay delegates shall be chosen by an electoral conference of laymen," constituted as the Discipline provides, with only this limitation, "provided that no layman shall be chosen a delegate other than to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a member of the church in full connection for the five consecutive years preceding the election;" and

WHEREAS, The history of the lay delegation in the General Conference shows a growing, and now confirmed, opposition to any distinction on account of sex in the matter of representation distinctly marked by the following facts:—

1. When the General Conference of 1890 referred the question of lay delegation to the "male members," the result reported to the General Conference of 1894 was, male members, for 28,844; against 47,855; and of "ministers, for 1,338, against 3,059."

2. When, in 1892, the question was again referred, the limiting word "male" was stricken from the report of the committee and it was referred to our lay members, without distinction of sex. The result, as reported to the General Conference in 1892, was "a large majority of the lay vote" in favor of the lay delegation, and the vote of the members, for 4,915, against 1,597, and four blanks. The General Conference of 1892 concurred by a vote of 253 to 6, three being absent, and lay delegates previously chosen, by the body, were admitted.

3. This General Conference, composed of ministerial and lay delegates declared, without division, that "the time has gone by when persons should be excluded from church offices on account of race, color or sex." It also declared that "in all matters connected with the election of lay delegates, the word 'laymen' ought to be understood, and must of right be understood to include all the members of the church who are not members of the Annual Conferences." While the case then pending was that of the eligibility of a local preacher, the declaration is, as usual, more general and comprehensive, and includes with it "all matters connected with the election of lay delegates" the body of the laity not represented by ministerial delegates chosen by Annual Conferences, and recognizes the universal right of representation.

4. When the question of admitting the women delegates elected to the General Conference of 1888 was pending, the General Conference referred the proposition to the membership of the several Annual Conferences to amend the second restrictive rule by adding the words "and said delegates may be men or women;" and the General Conference subsequently referred the question of their eligibility to every member of the church of lawful age. The result was, that of the total lay vote of 299,511 reported to the General Conference of 1892, there were 235,608 for, and 163,943 against; and of a total ministerial vote of 10,542, there were, for 5,777, against 4,765.

5. While the General Conference of 1888, exercising its right to determine the qualification of its own members, in the exercise of the judicial function, held that, "under the constitution and laws of the church, as they now are, women are not eligible as lay delegates to the General Conference," and refused admission to the women delegates who had been elected to that body, the General Conference of 1892 refused to reaffirm that opinion, and in connection with submitting a proposition to amend the second restrictive rule by adding the words, "said delegates must be male members," directed that if the amendment so submitted does not receive the required majority, the "rule shall be so construed that the words 'lay delegates' may include men and women, and so be in harmony with the legislation of previous General Conferences."

6. The General Conference of 1892 submitted the above proposition to insert the word "male" to a vote of the members of the several Annual Conferences. Subsequently, the Baltimore and Colorado Conferences revived the amendment proposed in 1888, and the members of the several Annual Conferences were invited to vote on both propositions.

The result of the two votes, as reported to this General Conference, shows that on the proposition to amend by adding the words, "said delegates must be male members," only 474 were for such amendment, and 3,749 were against, while 2,901 refused to vote; and on the proposition to amend by adding, "and delegates may be men or women," 7,554 were for and 2,905 against that amendment, while 68 refused to vote.

These facts show that, in proportion as the general subject has received the attention of the church, there has been a rising sentiment in favor of the equal rights of our laity, without distinction of sex, and that this sentiment has been clearly and strongly pronounced by both our ministry and laity, and applied with emphasis to the right of representation.

The question of the eligibility of women has

been carefully and thoroughly considered. Within the last quadrennium the members of the several Annual Conferences have had the opportunity, by order of the last General Conference, to decide that delegates to the Electoral Conference and to the General Conference must be male members, with the declaration by the General Conference that if the restrictive rule be not so amended, it "shall be so construed that the words 'lay delegates' may include men and women." Eighty-nine out of every 100 members of the Annual Conferences present and voting declared against the limitation to male members, and nearly three-fourths of the number present and voting declared in favor of amending the rule, the explanatory words, "said delegates may be men or women."

The only limitation ever imposed was by the

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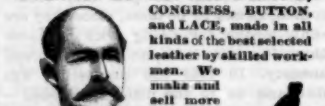
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Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures.

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Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.

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Cures of Dyspepsia and other troubles where a good stomach tonic was needed.

Cures of Rheumatism, where patients were unable to work or walk for weeks.

C



General Conference of 1888 sitting in judgment as to the qualifications of its own members.

This General Conference has the same unquestioned right, with full judicial power.

The proposition to insert the limiting word "male" having failed, therefore,

Resolved, 1. That, in harmony with the declaration of the General Conference of 1892, we declare that the second restrictive rule, "shall be so construed that the words 'lay delegates' may include men and women," and that the lay electoral conferences have full authority to judge of the qualifications of their own members within the prescriptions of the rule, and that delegates to the General Conference, by them chosen within said prescriptions, are entitled to serve as delegates in the General Conference.

2. That Lydia A. Trimble, delegate-elect from the Fochow Electoral Conference, Lois Parker and Ada U. Butcher, delegates-elect from North India Electoral Conference, and Jane Field Bashford, delegate-elect from the Ohio Electoral Conference, be seated, as delegates, in this General Conference.

DAVID H. MOORE, J. W. S. FRANKLIN, A. J. KYNETT, A. B. LEONARD.

It is probable that all the discussions which are to take place on this controverted question will revolve about the points presented in Dr. Buckley's and Dr. Kynett's papers.

Saturday, May 2.

Bishop Foster presided, and Rev. Dr. E. W. Parker, of India, led the devotions, reading from the first chapter of Colossians commencing with the 9th verse. The hymn was sung, beginning, "Just as I am without one plea."

It is an inspiration to hear the Conference sing these old devotional hymns.

After some miscellaneous business, Bishop Henry W. Warren, who wrote the Episcopal Address, read the same, with great impressiveness and power. Through this remarkable Address the Bishops speak their united convictions to the church. Many parts of it received the heartiest approval of the Conference, expressed by "amens" and applause. We regret that our space will allow the publication only of the most important paragraphs:—

### THE EPISCOPAL ADDRESS.

#### The Ideal Church.

GOD'S ideal for His Church is that both as individuals and as a whole it be without spot or wrinkle or any such thing—a pure bride, fit for the spotless Lamb, and therefore strong enough to cope with any evil. As a church we have taught from the beginning that believers have power to become the sons of God, to be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived or consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility! God is always able to do for us exceeding abundantly above all that we can ask or think. The reason of our impotence is not in God, but in ourselves. God teaches us that we should present our souls and bodies a living sacrifice, every faculty, power, and possession devoted to His service. Our Master gives us such an example of fervor that He caused men to remember "the seal of thine house hath eaten me up." Paul wrote himself down as the slave of the Lord Jesus Christ, and said, we are killed all the day long. These are examples of consecration of all powers and possibilities. How few attain it! To consecrate a segment of one's faculties, a fragment of one's time, a fraction of one's property, is a keeping back of a part of the price as did Ananias, and to be shorn of power as was Peter on the day of his denial. Many consecrate all that they do consecrate, to God rather than to Satan or self. But how few consecrate all of their all! God waits through centuries to show what He can do with perfectly and completely consecrated men. And the whole creation also waiteth for the Apocalypse of a full son of God.

#### Church to Evangelize the World.

The quadrennium has abundantly demonstrated that the church is divinely appointed to evangelize the world. Christ's mission was to give His life for the forgiveness of sins. And the whole mission of the church is the proclamation of that fact to every creature. Missions are the soul of the church, one of the chief reasons for its continuance on earth. We find the methods that are most owned of heaven for this work are those that were practiced by the Son of God. His methods were: Healing of the body, teaching of the mind, and the impartation of His spirit, by dwelling personally among

and in men. Our analogous methods are hospitals, schools, and preaching for the conversion of men by the power of God. This power is as present to save as when Christ was on the earth. It saves as quickly now as in the case of Paul. Missionaries are often delighted to find in their heathen converts a simplicity of faith, a spiritual insight and a heroism in enduring persecution, that must undeniably have been given of God. The conversion of India is both more thorough and more rapid than was the conversion of Europe. There is a power turning the world upside down that cannot be expressed in the language of civilization and secularism. Besides preaching the Gospel in 15 languages in the United States, the Methodist Church has 150,000 communicants and as many adherents outside the country; 40,000 students in training-schools and 150,000 in Sunday-schools. During the quadrennium we have been able to send out but fifteen more American missionaries, but the native ordained missionaries have increased 50 per cent., the unordained 40 per cent., and the self-support 60 per cent. We could double our foreign membership in the next four years if we had the money to send the teachers.

#### Epworth League.

Among the great agencies for the increase of spiritual life we cannot speak too highly of the Epworth League. In it are enrolled 1,300,000 of our young people organized into over 21,000 chapters. They are turning away from amusements of a pernicious character which are always the peril of advancing wealth and consequent idleness, and are facing earnest and intelligent work to bring this world to Christ. This vast army of young people is being trained by appropriate courses of reading, by 100,000 copies of the Epworth League weekly, by taking part in religious and social assemblies, and by personal work in the department of Mercy and Help to become active, intelligent and devoted members of our own church. We especially commend the attendance of these young people on the public preaching service, because no devotion to any single department, however excellent, can be as productive of a well-rounded Christian character as attendance on all the means of grace. We are impressed with the importance of encouraging our pastors and young people to establish and maintain Epworth Leagues rather than other societies, in order that they may have the benefit of our literature and be trained to be loyal and intelligent Methodists.

#### City Evangelization.

Another cheering evidence of the right direction of the spiritual power of the church is seen in the wider and most intense interest in city evangelization. The separate organizations in Boston, New York, Pittsburgh, Baltimore, Cincinnati, Cleveland, Detroit, Chicago, Kansas City, Denver, and a half-dozen other cities have associated together in the National City Evangelization Union. These 30 different organizations report \$175,000 as raised in a single year. Their evangelists are men from which the former members have moved away, select new sites, open Sunday-schools and missions, and give to undeveloped Christian forces an ample field of work. They have spiritual life enough to attack the worst places and attempt the most difficult things for Christ. There are centers of spiritual life and of inequality so wicked that the average church does not touch them. Think of a square mile of a city that has 1,000 saloons, and nearly 900 brothels where 3,000 girls live in these vestibules of hell that have no backward swinging door, to whom in their early life, four years no hand reaches sympathy and help, but to whom many a hand offers abstinence, delirium and death. Few churches have fastings and prayer enough to be able to cast out such kinds of devils. The problem of our cities is the problem of our national existence. To deal successfully with this is to save our national life.

#### The Time Limit.

The people recognize that the system of regular annual appointments gives them a stated pastor all the time without long intervals of anxious seeking after supplies, and that it economizes the resources of the church by obviating the necessity of one church bidding against another to offer a higher call than the place he now fills. The preachers recognize the fact that it gives them regular work, and a salary without anxiety, during the whole period of their effective strength. And both churches and pastors see that in these regular and necessitated changes the able and young ministers have a stimulus to rise to the highest places they are able to fill. We do not recommend any material change in the time limit or in the mode of making appointments, but suggest that your wisdom might provide some method by which, under ample safeguards, the pastoral term might be extended to meet very rare cases of manifest and grave emergency. And we do earnestly pray that our itinerant system, so venerable in its history, so illustrious for unparalleled success, so dear to millions who have been saved under its operation, and so manifestly owned of God for the conversion of the world, may not be subjected to subversive utterances from platform or press, nor be handed over while yet so virile and strong to the dissecting tables of doctors who are not yet wise from experience or philosophy; but that it may be held by you in grateful reverence and handed down in unimpaired efficiency till God's church militant be merged into the church triumphant.

#### Conference Studies.

The conditions of admitting preachers to our Conference are based on a state of things that existed many years ago when circumstances were very different. Our whole system has been based on gifts, graces and usefulness developed by a course of study pursued amid the difficulties of regular work in junior preachers under a senior. As a regular drill in practical work it could not be easily surpassed. But it is not now practicable to so relate junior and senior preachers, and the course of study is much better pursued in our colleges and theological seminaries. Besides, nearly all candidates for the ministry, while pursuing their theological studies, preach under the drill and criticism of the professors and the prevailing elder. We believe the time has fully come when the church should recognize, in the conditions to admission on trial to our Conference, the preparation gained in the theological schools. The church can already advance one step in this direction by ordaining as deacons those who have been local preachers, have been students for two years in one of our regular theological seminaries, and have completed the first two years of the Conference course of study. We now recommend that the church take one more step in advance and enact that any student shall be credited on the Conference course of study with examinations in any of the books of the first two years of the

Conference course which any theological school, whose professors are nominated or confirmed by the Bishops, shall certify that he has satisfactorily passed. Colleges and universities everywhere accept certificates of proficiency from comparatively unknown academies and high schools. Methodist Conference should accept certificates of their own schools. Let the Conference continue to examine rigidly in all matters of doctrine and discipline, but in literary work accept the certificates of institutions so well able to judge.

#### Aid to Necessitous Cases.

While we endorse and gladly further every provision for the aid of our worn-out preachers, their widows and orphans, we suggest that the principle of fixing their claim on the basis of years of service rather than on the basis of pressing and imminent need, is not promotive of the divine charity which prompts the giving, and tends to defeat our cherished purpose of helping those who have been worn out in the service. We think the matter of payment according to years in the Conference, should be left to the Mutual Aid Societies, which naturally consider the number of payments made.

#### Amusements.

A spiritual church must always be opposed to amusements that are dissipating rather than recreative. To all such pleasures the church must oppose itself or dwindle as a spiritual force. Churches do not perish by sacrifices or self-denial. Persecution from without often makes them flourish within. But churches have perished by indulgence of what seemed to be at first innocent delights, but grew at length into destructive habits. There are amusements that desecrate all spiritual life, leave one without a sense of power with God, cause men to lose their first love, and leave them only a name to live while they are dead. With an intense and ever-growing aversion to all that deteriorates the spiritual life of the church, we lift up a voice of warning against the increasing prevalence of amusements that are deleterious to our spiritual power. The constant and rigid adherence to the principle which is embodied in our general rule, a part of the fundamental law of the church, which requires us to avoid "taking such diversions as cannot be used in the name of the Lord Jesus," cannot be too earnestly insisted upon, and should be enforced by the godly example of all spiritually-minded people. We sincerely desire that the action of this General Conference may be such as to awaken the conscience of the whole church to the peril rising from inconsiderate indulgence in harmful pleasures. The press of the church should speak out on this subject, and the ministers should lay down the law of the church, the teaching of Scripture, and the sad illustrations of history, till the whole church shall be sensitively alive on this subject.

#### Intoxicants.

The church has no new word to utter, no new position to take in regard to those seductive but deadly poisons that blight and destroy all that is great and holy in human life. The accursed influence of intoxicating drinks and drugs on every interest of man, the family, social life, politics and religion, is earthly, sensual and devilish. By the power of heredity it lays on children to the third and fourth generation the curse of physical deterioration, deficiency and idiocy. It hurries men into insanity with dreadful rapidity. The ideal legislation, the enactment of which is to be constantly sought, for the utter destruction of this murderous crime, is total prohibition. And while we are seeking the enactment and enforcement of this ideal legislation, we must seek to annihilate

late this arch enemy by every available weapon. Any law that shuts the saloon on Sunday, or on election day, keeps it a certain distance from a church or school, that restricts the place where or the classes to whom this fiery death may be sold, should be executed to the full.

#### Christian Citizenship.

It is doubtless true that Christians seek a better country, even an heavenly. But it is now the supreme duty of every man to make the kingdoms of this world to become the kingdom of our God and of His Christ. Once it was supposed that a patriot was a warrior in the field, ready to die for his country. But men and women can be as patriotic in the quiet walks of every-day Christian life as in the fierce excitements of doubtful battle. The time has come when every Christian should assume the duties and bear the burdens and responsibilities of true citizenship. This world belongs to Christ. He made it, upholds it, owns it, and will judge it. His purpose in this world is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly divine as the Church. Nay, the State is the designed outcome of the perfected Church. A man may be as much a missionary of God in the politics of America as in the forests of Africa. Every man owes it to God and his country to be possessed of a sound, unbrilliant manhood, of a personal righteousness, and a perpetual, persistent, aggressive activity to bring honesty into all dealings, justice between man and man, and purity into politics. We count it among the auspicious signs of the time that Christians are able to forego the allurements of gain and even of ease, and descend into the arena of political life. Never has better work been done for clean municipal administration than in recent campaigns from one side of the continent to the other. It has not been done in the interest of any party nor through any party, but for the sake of decency and right. Let the pulpit make manhood eminent, a desire to save one's country supreme, and that intensest force will find its own way of working. Men must be willing to serve on juries, work on committees, for the public welfare, put their standing and property in peril, and defy the vilification of a corrupt press in daring to enforce laws unpopular with those who feel the halter draw. For the country must be saved by the victories of peace no less than by those of war. There are certain things in this country so outrageous that every citizen that ever holds a great gathering should utter ringing protests against them. Divorce has been made so easy in some States that all the sacred interests of the home are put in peril. The churches should demand and secure one national law to cover all States alike.

#### Down Town Churches.

In this connection we desire to assert our firm conviction that Methodism in our cities should be slow to abandon what are called down-town populations because of changes from native to foreign, and rich to poor. The greater the change, the more need of our remaining. Combine the plants, if need be; adapt them and the services to the new surroundings; but remain and save the people. The old-time fire of revival will burn if there is sufficient warmth in Christian hearts to kindle them. God has adapted His Gospel to the hearts He has made. If we fail, it is because our methods are not Methodist, or our unbelief forbids the many mighty works.

#### Arbitration.

For the settlement of disputes between different organizations of men, between money-caps

(Continued on Page 12.)

ARMSTRONG & McKEE	Pittsburgh.
BEYMER-BAYMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FARNWORTH	Pittsburgh.
ANCHOR	Chichest.
SUKSTEIN	Chichest.
ATLANTIC	
BRADLEY	
BRONKLYN	New York.
JEWETT	
ULSTER	
UTAH	
SOUTHERN	Chicago.
SHIPMAN	
CULLER	
MISOURI	St. Louis.
RED SEAL	
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THERE IS A RIGHT WAY to paint and a wrong way. The right way is to have the best Paint—Pure White Lead and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

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## A. D. 1620.

Here is one of our "Delft" reproductions of the present season. You have seen high-backed chairs before that were called "Colonial," but it is quite a different matter to possess a FAC-SIMILE of one of the old Mayflower chairs.

The lines of this chair are unmistakably a sign of its authenticity. They are like the points of a fine horse; they are not easily mistaken when once seen.

The high arms; the recessed, solid seat; the cross braces from the head rest to the base; the swelling Dutch legs—all these are the proof marks of the period.

The finish is in ivory white, with Old China blue painted decoration under a stout varnish. One or two of these old Colonial chairs should be in every summer cottage.



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Breakfast Dish.

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Metcalf, N. J., Jan. 28, '95.

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## The Family.

### THE LAMBS OF THE FOLD.

Lanta Wilson Smith.

High on the verdant mountains  
The shepherd leads his sheep  
To pastures green, inviting,  
And safe from pitfalls deep.

But when their eager feeding  
Has cropped the tender grass,  
In restlessness they wander  
To steep and mountain pass.

'Tis then the watchful shepherd  
Will gather in his arms  
The tender lambs, ne'er heeding  
The mother's quick alarms.

But higher still, and higher,  
He springs with smiling face,  
Until in warmth and sunshine  
He finds a fertile place.

He knoweth well no foot-path  
Will be too faint to find,  
The mother tracks her lambkins,  
The flock is just behind.

The Heavenly Shepherd taketh  
Our little lambs above.  
He knoweth we will follow  
With unforgetting love.

There, in the warmth and sunshine,  
He holds our treasure fast,  
Till, climbing ever upward,  
We reach His side at last!

Yankton, South Dakota.

### Thoughts for the Thoughtful.

The vales shall laugh in flowers, the woods  
Grow misty green with leafing buds,  
And violets and wind-flowers sway  
Against the throbbing heart of May.

— Whittier.

Hope never hurt any one, never yet inter-  
fered with duty; nay, always strengthens  
to the performance of duty, gives courage,  
and clears the judgment. — Macdonald.

We all live on far lower levels of vitality  
and of joy than we need to do. We linger  
in the misty and oppressive valleys when  
we might be climbing the sunlit hills. God  
puts into our hands the book of life, bright  
on every page with open secrets, and we  
suffer it to drop out of our hands unread. —  
Canon Farrar.

He began to talk very gently about differ-  
ent sorts of kindness, and that if I wished  
to be kind like a Christian, I must be kind  
without hoping for any reward, whether  
gratitude or anything else. He told me  
that the best followers of Jesus in all times  
had tried hard to do everything, however  
small, for God's sake, and to put themselves  
away. — Juliana Horatia Ewing.

Long time my hyacinths abode  
In ornament-swathing gloom;  
Today they fill with spicy breath  
And light of loveliest bloom  
The chamber where my darling sits,  
And cheer her darkened room.

So out of shadowy cell full oft  
Streams forth a golden ray  
To show the path our feet shall tread,  
To smooth a doubtful way,  
And evermore, fast following night,  
Comes on the kindling day.

Dear little garden preachers, who  
Such tender lessons speak,  
The meaning of my hyacinths  
Is never hard to seek:  
You give the sorrowing sympathy,  
And strength you give the weak.

— Harper's Bazar.

There is no short cut to the life of faith,  
which is the all-vital condition of a holy  
and victorious life. We must have periods  
of lonely meditation and fellowship with  
God. That our souls should have their  
mountains of fellowship, their valleys of  
quiet rest beneath the shadow of a great  
rock, their nights beneath the stars, when  
darkness has veiled the material and sil-  
enced the stir of human life, and has  
opened the view of the infinite and eternal,  
is as indispensable as that our bodies should  
have food. Thus alone can the sense of  
God's presence become the fixed possession  
of the soul, enabling it to say repeatedly,  
with the Psalmist, "Thou art near, O God!"  
— Rev. F. B. Meyer.

No one except their dear Lord and only  
Bridegroom can reckon the devoted souls  
which in all ages have denied themselves to  
human love, that they might the better fol-  
low Christ whithersoever He goeth. And  
no one can be quite insensible to the tender  
purity and spiritual delicacy of certain  
saintly faces that have been touched by the  
passion for Christ. Nor must it be sup-  
posed that this is only a cloistered piety, or  
that it can only be found within convent  
walls. Most of us know persons who have  
come under vow to their own souls, and  
have taken the solitary road, not that they  
might attain to special degree of sanctity,  
but that they might render some life serv-  
ice. So brothers for sisters, so sisters for  
brothers, so children for parents, have  
strengthened their hearts and remained un-

wed. Sometimes their sacrifice — the last  
that can be offered — has been detected  
and rewarded by a gratitude that ought to  
know no limits. Sometimes it may be un-  
suspected and receive no return but peevish  
reproaches. God's guerdon, at least, does  
not tarry, for His hand has already placed  
the aureole on those modest, unconscious  
heads, and filled with fragrance those lives  
of uncomplaining, unboasting love. — Rev.  
John Watson.

Where work wears out one, worry wears  
out thousands. There is less happiness  
among the great than among the humble,  
among the rich than among the poor.  
"But if these limitations could only be re-  
moved!" "If I did not have to work so  
hard!" "If I could be my best self!" "If  
I could have that for which I know I am  
fitted!" Ah! greatness of gift always im-  
plies greatness of responsibility; if one limi-  
tation goes, another comes; that which seems  
to give freedom only increases slavery. Al-  
most all men, like birds, beat themselves  
against their cages, longing to get into  
some different world, to soar beneath some  
more splendid skies, ignorant of the  
abysses in that larger world and of the  
storms which sweep those skies. Of the  
Master it was said, "Who for the joy that  
was set before Him endured the cross."  
The cross preceded the joy, as the mount-  
ain climb is before the vision of the earth  
and sky. The Stoic said, "The way to be  
happy is to cease to desire or aspire;" in  
other words, deny yourself. Christ's mes-  
sage is, "The way to be happy is the way  
of the cross. Sacrifice yourself. Make all  
you possibly can; give every faculty its  
fullest development; be as beautiful, as  
cultured, as wise as circumstances will per-  
mit, not that you may be happy, but that  
you may use powers, faculties, gifts, as I  
have used Mine — for humanity. In that  
way, and that alone, lies happiness." —  
Amory H. Bradford, D. D.

All sorrow has a purifying purpose with  
it, but bereavement is meant to produce re-  
sults which perhaps no other grief can  
bring about in the same way. When with  
the spirits of the departed we have, so to  
speak, mounted up into the higher heavens  
and looked down on the earth, as men  
might look at it from the stars, we see it at  
its exact worth, both in its compensations  
and its disappointments: not despising it  
utterly, since it is the place that God has  
chosen for us, yet coloring it no longer with  
the old false hues. Then we see ourselves  
as we never saw ourselves before. Just as  
pain, and fatigue, and sickness bring out  
the features of the body in a kind of ghastly  
sharpness, so in the hour when God is  
searching us as with candles, we seem able  
to look in at ourselves as persons outside  
look through an open window into a house.  
The growth of secret faults, such as covet-  
ousness, or envy, or pride; a multitude of  
little failings separately but trifling, yet to-  
gether eating out our strength with the vor-  
acity of parasites; the heart settling quiet-  
ly down into hasty prayers; easy self-love,  
sneaky self-denial — these things all sud-  
denly stare at us as the lightning flashes  
into the darkness of a closed room; and  
some have felt at such times that there is  
something more woeful, more intolerable,  
even, than the death which has changed the  
current of our life; that sin is the worst  
kind of sorrow; that to have grown cold  
towards Jesus Christ can move the stirred  
heart into a more bitter relenting than the  
thought of the dead face shut up in its long  
home, never to smile on us again. — Bishop  
Thorold.

### Professions and Occupations For Women.

XVII.

IN this series of practical and helpful papers  
for girls there have already appeared the  
following: "Stenography and Type-writing,"  
"Journalism," "Sloyd," "Floriculture,"  
"Nursing," "Millinery," "Teaching the Deaf,"  
"Public School Teaching," "Architecture,"  
"The Ministry," "The Law," "Deaconess  
Work," "Composition and Proof-reading,"  
"Farming," "Writing for the Press," and  
"Engraving and Designing." Others yet to fol-  
low are: "Business," "Commercial Art,"  
"Medicine," and "Wife and Mother."

### PUBLIC LIBRARY WORK.

Alice C. Follansbee.

THE rapid increase in the number of free  
public libraries throughout our whole  
country during the past few years, and the  
natural growth of these libraries in circula-  
tion and number of books, necessitate a  
corresponding increase in the number of li-  
brarians required to take charge of them.  
Librarianship affords a fine field for wom-  
an's work, and a decided majority of Amer-  
ican librarians are women.

My own experience in the work has been  
gained in a town library of about seven  
thousand volumes. The work has given me  
great pleasure, and I wish that I might in-  
fluence others to undertake it. It is neces-  
sary for librarians to have a taste and fond-  
ness for books as well as some knowledge  
of them, and they should interest them-  
selves personally in making the library use-  
ful and popular.

In the choice of books, especially among

young readers, the librarian can often exert  
great influence. It is now generally ac-  
knowledgeed that the influence of the pub-  
lic library in a town is not less than that of  
the public school. These two factors of ed-  
ucation are growing to have a very close  
connection, and ought to supplement each  
other. I believe that every librarian should  
take an interest in both institutions, and be  
ready at all times to help the pupils of pub-  
lic schools in reference or any school work.

I have found that the position of li-  
brarian is no sinecure — that it means  
work, and often hard work; but the  
love for it grows with each year's ex-  
perience. Among some of the duties de-  
volving upon a librarian, in addition to the  
general circulation of the books, are the  
covering and repairing, the care of the gov-  
ernment books and pamphlets, and the cat-  
aloguing and shelving of new books.

A librarian is sometimes asked amusing  
questions by persons not familiar with the  
titles of books. One young girl inquired  
for a book "about thorns." After mention-  
ing the titles of all the books containing  
the word "thorn," Hawthorne's name was  
suggested, and her face brightened imme-  
diately. Another asked for "At the Mercy  
of Lord Berry," meaning "At the Mercy of  
Tiberius."

Many young girls after leaving school de-  
sire some employment which will occupy a  
part of their time. I wish they would try  
library work. Let them interest them-  
selves in the library of their town by offer-  
ing their assistance to the present librarian,  
and in thus gaining a knowledge of the  
work, gradually prepare themselves for  
higher positions.

To meet the demand for competent li-  
brarians, besides the Albany Library School,  
training classes have been organized in con-  
nection with various institutions — Pratt  
Institute of Brooklyn, Drexel Institute of  
Philadelphia, the Public Library of Los An-  
geles, and Amherst College (Summer  
School).

Amesbury, Mass.

### A REMEDY NOT PATENTED.

N. A. M. Roe.

ONE Sunday morning, soon after his  
appointment as pastor of the Meth-  
odist church in Wallace, Mr. Johnson said:  
"We have some men in the church who  
are called stewards, and it is to these men  
that any complaints may be made, and they  
in turn will speak to the pastor, and thus  
anything that can be done to make things  
better will be. Now I want the people here  
to be satisfied; and if I do things you do not  
like, or if you wish anything about the  
service altered, I hope you will mention  
such things to the stewards, and I shall be  
only too glad to remedy the matter, if  
possible."

The church was full on that particular  
morning, and at every dinner table his  
words were talked over. Some thought it  
better to go directly to the minister him-  
self, while some liked the plan of letting  
somebody else do the disagreeable duty of  
finding fault. There were complaints  
enough. Oh! yes; the minister always has  
faults and the people always see them, for  
the pastor is but one man and they watch  
him very closely, while the people are  
hundreds; and how can one find out all the  
faults of so many?

Betsy Greene lived just across the road  
from the parsonage, and about Wednesday  
she was ready to give her time and atten-  
tion to the doings of the minister's folks.  
People in Wallace didn't visit on Monday  
or Tuesday, or on Friday or Saturday; so  
Betsy was perfectly secure in doing her  
own work on those days, and Wednesday  
and Thursday she was at liberty to see who  
came and went at the houses of her neigh-  
bors. A week passed away, and Betsy  
Greene was almost frantic with curiosity.  
She told Mrs. Earle: —

"I'd jest like ter know what's ther matter  
with the new minister; I've seen some er  
the stewards there every day runnin', an' I  
guess suthin' is out er gear. Horace Ames  
has ben twicet, and John Bowker (an' he's  
one er the influential members), an' Catlin  
Hobbs has ben three times ter my sartin  
knowin', an' I don' know nothin' how o' en  
he goes when I'm in the back side er the  
house er down sullen. Do you know ef it's  
er trial, er doctrine, er suthin' like?"

In John Bowker's home the following  
conversation is overheard: —

"Well, Kitty, the circus has begun. I met  
old man Dobbs on the street today, and he  
said he wished I'd see the minister and  
arrange to have more sermons on Damna-

tion — he hadn't heard one since the new  
man came."

"Now, John, you didn't tell that foolish-  
ness to Mr. Johnson?"

"Yes, I did — stopped on my way  
down."

"You did? I'm ashamed of you! What  
did the poor man say?"

"He had arranged for his sermon on  
'Christian Charity' for next Sunday, but  
he would change it; and he looked as if he  
thought he ought to have known it earlier  
in the week before he had written out this  
one. I felt sorry for him."

"I should think you would feel mean. I  
advise you to get a five-dollar bill and send  
it to him as some compensation. On the  
whole, I'm not sure but you are one of  
those who'll need everlasting punishment  
if you continue to carry the silly complaints  
of the chronic fault-finders," and Kitty  
laughed. "I don't think Mr. Dobbs needs  
the minister to tell him he'll be damned —  
everybody but himself is sure of it."

The scene is transferred to the pastor's  
study.

"Katherine, I'm utterly discouraged. I  
shan't stay here but a year, and the parson-  
age is so pretty. I thought you would be  
so happy after the bare, homely house of  
our last place. To be sure they were poor,  
and it was the best they could do; but here  
we have the bow window for your plants,  
and the pretty carpets, and no long black  
cracks in the ceiling, and the roses and  
grape-vines, too."

"I'm going to stay three years," said the  
pretty little woman who sat in the low chair  
by the study lamp.

"But, Kathie, we have only been here  
two months, and everybody has begun to  
find all sorts of fault."

"Well, I suppose if you go, I can board  
at the hotel. I'm going to stay three  
years."

Herman Johnson's heart was lighter, for  
his wife's words showed that she must have  
heard something pleasant. She was the  
bright side of his life, for she told him the  
pleasant things and kept the rest to herself  
or laughed them all away as she told them  
over to him. If he had only told the stew-  
ards to tell the minister's wife, it would  
have been all right.

His voice dropped back to its old de-  
pendent tone as he said: "John Bowker  
met me today, and he said Brother Dobbs  
wanted me to preach a sermon on eternal  
punishment for the wicked, and though I  
have my sermon nearly ready, I told him I  
would."

"Nonsense! You'll take your sermon  
on 'No Rest for the Wicked' over there  
tomorrow night and read it aloud to him,  
saying you had heard he wanted to hear  
something on that subject; and if that does  
n't stand him till Sunday so he'll be  
glad to hear 'Christian Charity,' why, I  
shall be amazingly mistaken."

"Kathie, you're a blessing!" was the  
relieved remark.

"If all your complaints are as easily dis-  
posed of as that, we certainly shall stay  
three years."

"What would you say to anybody who  
thought I came out on one side of the  
pulpit more than on the other?"

"I should say, preach every other Sun-  
day down in the altar and tell the people  
why I did it."

John Bowker made no more complaints,  
telling everybody that he was so busy they  
must make their complaint to some other  
member of the board. I think he thought  
that if a five-dollar bill was to be the price  
of every visit to the pastor, he would  
better let him alone to do his work in his  
own way without regard to the wants of  
the people, whom he came to think didn't  
know just what they did want. But  
other members went to the minister at  
all times with all sorts of complaints, until  
Katherine said his hair never looked as if  
it had been combed.

"Now, Herman, I want you to tell me  
all the complaints you have had during the  
week, and I will set them down as fast as  
they come and then we will see."

Next Sunday morning, as the choir were  
singing the second hymn, a few pages of  
note paper were handed to the minister  
with the request that he read them before  
the sermon. The contents, entitled, "The  
Record of the Week," in Kathie's fine  
writing, was as follows: —

"As you well know, I wish all com-  
plaints to come to me through the stew-  
ards, and I intend to prepare a list of them  
each week to be read before you, and such  
changes as may be introduced in the serv-  
ices will thereby be explained.

"1. Brother Dobbs sent word he would



like to hear a sermon on eternal punishment for the wicked, but as I had already prepared for today, I took to his house my best effort on that subject, and read it aloud to him. [Here a smile went over the congregation, and John Bowker looked over at Kitty, who was smothering a laugh in her handkerchief.] If any one has any particular subject which they would like to hear in the same way, I shall be only too glad to please; and if I have nothing on the special subject ready, I will do my best to study up and write something.

"2. Mrs. Jennings says that I come out on the opposite of the pulpit more than on her side, and so next Sabbath I propose to preach without the pulpit, and every other Sunday hereafter until further notice. [Dismay sat on Mrs. Jennings' face. She hadn't supposed he would mention it in public.]

"3. It has been brought to my notice that many think my wife is too dressy, and I am authorized to state that Mrs. Johnson is making at present a five-cent calico which she will wear next Sunday. I will say that her father provided her wedding outfit; it was more expensive than we shall buy hereafter, but we could not offend by throwing it all one side. Mrs. Johnson, however, will not wear anything that will tend to make trouble in the church. [Meanwhile Kathie was calmly fanning herself, and the bunch of tall feathers on her hat were nodding approval of every word.]

"4. Brother Hennesy thinks the sick are not visited enough, so I wish to appoint Brother Hennesy, Sister Coolidge and Brother Clark as a helping committee to assist the pastor in this work.

"5. Sister Fillmore thinks we should have more social work, so I will meet those who come here, on Monday, Thursday, and Saturday evenings — other evenings being occupied — and we will have as pleasant a time as possible."

After service Mrs. Fillmore greeted Mrs. Johnson with, "Land! Sister Johnsing, how the parson do take er feller up! I can't go nary one er them nights."

With a sparkle in her eyes, Kathie said sweetly: "I'm real sorry, because I hate to have Mr. Johnson out every night; and if you are not going to be benefited, I believe I'll coax him to stay at home with me."

"Wal, I would. Hold on ter him when you ken."

So it came to be known that the socials were not to be held. Was it the minister, or the minister's wife, who spread the news, do you think?

"Kathie, that was a brilliant idea of yours to have that list read in church."

"It's only fair to the people," was the quiet response.

It was whispered around in Wallace that the Methodists were doing strange things — that they found fault, and the pastor was obliged to read the names right out in church. The reports reached the ears of an old gentleman who had once been a constant attendant of the Methodist Episcopal Church, but for years had not entered its doors, and he made an effort to be there. That day the list was fully as ridiculous as the first had been, but Mrs. Johnson had written the explanation of every one, so it was read by the pastor. Mr. Johnson preached without the pulpit as he announced, but he did look so awkward trying to hold his notes in his hands that before the end of the week Mrs. Jennings called on Sister Johnson and incidentally mentioned that she hoped he wouldn't try to do it again.

When it became thoroughly known that all complaints were to be rehearsed from the pulpit, why, they stopped coming in; for though people may delight in fault-finding, they don't care to have other people know it. Many ladies went to the parsonage and mentioned the pretty clothes that the pastor had once explained were a part of the wedding outfit of three years ago, and Katherine, understanding, never wore the five-cent calico to church, but added it to her stock of morning dresses.

Mr. Kennett, the strange old gentleman, was in his place Sunday after Sunday, and one day John Bowker was stopped by him on the street with this remark, given in his peculiar gruff voice: —

"They don't pay that minister of yours half salary enough, and here's two hundred dollars to add on. Mind you, not to help pay the salary, but to add on, add on! Good day," and he walked on, leaving Mr. Bowker looking at a piece of paper — a check for two hundred dollars — in his hand.

Old Betsy Greene's son united with the church one day, having become interested

at first in the queer way of the pastor in trying to please everybody. More than that, he helped his lame old mother across the road whenever she was able to go.

The first year is half gone, and Katherine still insists on staying three years; and is it so strange that Herman Johnson is thinking that he will probably stay with her?

Worcester, Mass.

### ANGELS.

In the old days God sent His angels oft To men in threshing-floors, to women pressed With daily tasks; they came to tent and croft, And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore, Nor tell what voice they spoke, nor with what grace

They brought the dear love down that evermore Makes lowliest souls its best abiding place.

But in these days I know my angels well; They brush my garments on the common way, They take my hand, and very softly tell Some bit of comfort in the waiting day.

And though their angel-names I do not ken, Though in their faces human want I read, They are God-given to this world of men, God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take The rough and bitter cross, and help us bear Its heavy weight when strength is like to break, God bless you each, our angels unaware!

— MARGARET E. SANOSTER, in *Independent*.

### HOME COMING.

I HAVE often thought that the home-coming of any of the family who have been away, should be made as much like a festival as possible. When one has been away visiting friends and enjoying new scenes, and being made much of and entertained as a guest of honor, there is sometimes a rather sudden letting down, and a little sense of flatness in the return to the domestic fireside. And, if people have been traveling, and their minds kept more or less on the qui vive, they cannot at once resume quiet ways and slip into routine without an effort; to expect them to do so would be to ask a creature which has been flying along in freedom to put itself into harness, and assume a load, without noticing the difference between the former and the latter state.

Home is the dearest place in the world, yet it is occasionally rather dull, and, to youthful natures, insipid. Let it be kept interesting by a spice of variety. And if only one cares, a very little trouble by way of change will give the altered aspect which pleases the eye and excites the mind. A flower or two in a vase, a fresh cloth on the table, a new dish, the best cups and saucers, and an air of preparation will give the dear one the delightful knowledge that her home-coming brings joy. — *Christian Intelligencer*.

### About Women.

— Miss Ida M. Tarbell, writer of the popular "Lincoln History" now running in *McClure's Magazine*, is an Epworthian, and at one time the live president of the chapter at Titusville, Pa. — *Epworth Herald*.

— Every one who reads Mrs. Humphry Ward's "Story of Bessie Costrell" will be interested to know that a woman has just been sentenced in Oxfordshire, England, for doing what Bessie did. Lucy Clark, who stole the savings of a poor laborer, had probably the same temptations that beset Bessie. — *Woman's Journal*.

— The American University, at Washington, D. C., has three well-known women upon its board of trustees made up of representative educators, divines, business men, etc. They are: Mrs. Matthew Stimson, Mrs. John A. Logan and Mrs. Elizabeth J. Somers.

— Rosella Babcock, a strong girl of fifteen, is an important factor in the mail service at Palmarola, Fla. Twice every week-day, wind or calm, rain or shine, she rows a mile to deliver the mail to the river boat "Tarpon." On the \$20 per month that she earns by this work, she supports a mother and a younger sister.

— It has been decided to erect a George Eliot memorial library at the novelist's native town, Nuneaton, in Warwickshire, Eng. The design is to have it somewhat like the memorial theatre at Stratford-on-Avon, and to place in it for public exhibition a collection of manuscripts, pictures, and other relics of the celebrated author.

— Mrs. J. K. Barney, of Rhode Island, has returned from her six months' work in England where she has been everywhere met with great enthusiasm. No one of the White Ribbons has a more winning personality than she, while her addresses are not only replete with deep spirituality, but have also a quaint humor which never fails to please.

— Dr. N. Monelle Mansell, of Mussoorie, India, who lately translated "Black Beauty" into Urdu, the prevailing language of India, has also translated "Sister Dora," and is now at work upon "Early Christian Martyrs." Her translations are praised by the Indian press. Dr. Mansell is also the author of two interesting leaflets on "Hereditry" and "Our Children."

She finds time for this work in addition to her arduous school duties.

— Miss Clara G. Quint, daughter of Rev. A. H. Quint, D. D., who has just died in Washington, was a New England girl, educated at New Bedford and at Wheaton Seminary. She taught with success in Washington, and then she became auditor of the personal accounts of fourteen custom-house collectors in various parts of the country. She had been on the board of Civil Service examiners, and also had been one of those appointed to count all property in the Treasury upon the change from one administration to the other. She was of great use in the Soldiers' Relief movement, being of special assistance to Mrs. General Logan. She was the personal friend of many New England Senators and Representatives, and was greatly respected and beloved.

— "Mother Stewart," of Ohio, who with voice and pen has done devoted service for temperance and woman suffrage, was eighty years old, April 25. The *Western Christian Advocate* says of her: "A recent visit to her modest but pleasant 'Apple Tree Place,' in Springfield, found her almost recovered from her long illness and surgical treatment; alert, vivacious, and abreast with current events, foreign as well as domestic. The walls of her parlor were embellished, in part, with framed testimonials engrossed by English friends. There, almost more than here, is this crusade 'mother' known and revered. She was inexhaustibly sympathetic with Armenia, and stood squarely by Senator Sherman on the Cuban question. She has implicit faith in God and so counts on nothing but success. . . . When we came away, she followed us into the yard and plucked cucumbers from her own bed and decorated us. Never did knight wear woman's favors more proudly."

— Mrs. L. M. N. Stevens, of Maine, vice-president at large of the National W. C. T. U., has been working in the Virginia for about a month. Her meetings have been attended with marked success. It has been almost impossible to secure the churches in the South for meetings addressed by women, but almost invariably these have been offered to Mrs. Stevens. While rather conservative in manner and methods, she is very outspoken in her convictions. Add to this a charming personality, womanliness, a winning manner, and a logical presentation of her subject, and she can do no other than make converts of those who hear her.

### Boys and Girls.

#### SAMUEL'S DREAM FACES.

Ada M. Melville.

SAMUEL was an orphan and a cripple — sadly orphaned and sadly crippled. The first home he knew was an orphan asylum in a great city. His first couch had been the hard stone step of the dreary building, for there the matron had found him when his life's span could have been numbered in hours.

He was only one of many little "strays" in this shelter for the shelterless, and he received such care as the busy hands of those who were instead of mothers could give. But disease had laid its cruel clutch on the innocent body, and as the baby grew, the pitifully small limbs were drawn and twisted until none cared to look on the little fellow save those who had true mother hearts and loved him the more for his sufferings.

When he was ten years of age, growth seemed to be transferred from body to soul, for while the former seemed to become tinner week by week and month by month, the child's spirit shone out radiant and lovely.

How it came about no one seemed to know, but his name was called "Child Samuel." No one ever thought of saying Sammie, and this arose from an undefined feeling that his deformity set him apart from nicknames and jocularity. Even the querulous tones of his boy companions and the shrill accents of the girls' voices took on a certain gentleness when they spoke to the child.

Of all the children in the asylum one was his chosen friend and close companion — "Wee Gracie." She was about his own age, and had this in common with him, that her orphanage, also, was not that caused by death, but by desertion. It often happened that the good-hearted matron would have to hurry away lest some one spy the tears that would fill her eyes when she heard the two talking together about "father and mother in heaven" — so sure were they that only heaven could keep fathers and mothers away from their little ones!

The Child Samuel had a reclining-chair, his "very own," given to him by a visitor who had in her home of wealth a son who was a cripple. In this chair he sat by the window, day after day, "watching for faces."

At twilight, when lessons and daily tasks were over, Wee Gracie would run to "Samuel's window," and, climbing up on the arm of his chair, wind her chubby arms about

his neck and say, "Now, tell me about the faces!"

The Child Samuel would close his eyes or look up into the deepening blue of the sky and answer her in quaint language, half-childish, half-mature, —

"Not many today, Gracie. I couldn't watch. The sky was looking at me, and I couldn't look down. But there were two — one was an old, old man's. Do you want to grow old? And his hair was white as snow. I cannot say what his face looked like, but I can see it when I shut up my eyes. I think some time he must have been looking up at the sky, and one day God let him look in, and he's been glad ever since."

Gracie stroked the boy's curls silently. She wanted to cry, but Samuel could not bear to see tears.

"Tell me about the other face, Samuel."

"It was awful. A boy, lame — like me. He looked as if everything had gone away from him. He looked hungry — in his eyes, you know — and lonely, and as if he didn't care. That was the worst — not to care."

Was not this divine love in a human soul, Christ-love for the children in a little child, aching for the grief, pitying the hunger, sympathizing with the pain, and bleeding because of the hard "don't care?"

Would not some of the souls looking out through the faces have been touched to a tenderer love for little ones could they have watched and heard these two dreamers building their twilight stories out of life-fragments? And would not some souls, seared by sin, have shrunk away in shame from the pure, keen gaze of these two waifs?

"Gracie, look!"

Struggling in the wind and a sudden shower of rain, with a basket, a parcel, and a large umbrella, was a young girl. In the fight the parcel slipped, the basket rolled away into the mud, and the umbrella took to itself wings and flew. And then, a clear, merry laugh rang out above wind and rain. The girl's face was pinched and white, but through the pallor shone and flashed and sparkled the dauntless spirit of cheer and courage. The Child Samuel's brave little heart leaped up within him in a glad response, and he tapped on the pane with his crutch-handle. Catching her hat as it was about to follow the umbrella, the girl turned, and laughed back to the two faces in the window.

"Rain and rage is better'n being a cripple in an asylum," she said to herself.

"Maybe she hasn't any nice warm place to stay, nor no father and mother in heaven," said the Child Samuel, gravely.

So mutual help passed from face to face through the gathering gloom.

As winter came on, the boy grew paler and thinner. He could no longer sit up to watch the passers-by, so he would shut his eyes and "play seeing."

"Beautiful faces, today, Wee Gracie. Not one sorry one. But they looked as if they could be sorry, you know — for lame people. I think the angels look that way."

After a day of more intense suffering than usual, he begged to see Wee Gracie, who had been kept from the darkened room where he lay.

"None today, Wee Gracie. I wanted to see a real mother face. O Gracie, how will I know my mother in heaven? Do you s'pose she'll know her little boy? I didn't grow right, you know."

Weaker grew the little body, which quivered with pain at every sobbing breath. Fairer light from heaven shone in the wistful eyes. Deeper roses burned in the hollow cheeks.

"Gracie! — I saw a Face today. It looked the most beautiful of all. At first I thought it was mother's; then it looked so great and strong I thought it must be my father. And then, I thought it was God. I must have been dreaming. But nurse spoke to me and the Face did not go away. [The nurse had thought he was delirious and had tried to soothe his eager talking.] I could put out my hand and almost touch it. It looked as if it wanted me. I'm sure mothers look that way at their little boys. . . . Gracie, when I find mother in heaven, I'll tell her about your mother up there. . . . Gracie, did I ever tell you about Wee Gracie's face? It never looks sorry at me, nor tired of me, and it's such a jolly, dear little face. Maybe it's a little sister face. Will we have little sisters in heaven? . . . Gracie, quick! See — there's the Face! Why, it does want me! May I go? . . . I'm not afraid. . . . Yes, I'm coming. . . . I can see . . . Jesus!"

And the Child Samuel awoke, satisfied in the likeness of the King.

Chicago, Ill.



## Editorial.

## LOVING WITH THE MIND.

IT seems very easy for many people to forget that we are commanded to love God not only with all the heart, but with all the mind. They imagine that they will have gained a perfect character, will have become altogether Christlike, if their heart—that is, their intention—is pure, if their will to do right is good, if their affections are supremely centered on God. It is a mistake which has wrought great harm, brought disrepute on an important doctrine, led people to make professions which their behavior has belied, and produced discouragement, failure, and loss.

The attainment of morally perfect conduct, flawless beauty of character, loveliness of life, requires much study and very considerable knowledge. Christ alone is the true standard below which we cannot rest completely content. He perfectly exemplified the virtues which, taken together, constitute Christianity. It is a very important part of our business to find out by close application of mind what these virtues include when practically applied and minutely carried out in our daily life. If we are babes in this knowledge, our lives will be far from edifying, we shall alienate those we wish to win, disgust those we desire to attract, and be anything but true representatives of Jesus. Diligent use of our understanding on these problems of behavior is largely called for, that we may be less and less disagreeable to those around us, less and less faulty in our deportment, more and more divine in our doings. Only in this way will our actions increasingly conform to the unchangeable law of the Lord, and we be increasingly useful to man, increasingly satisfactory to God. Thus shall we more and more conform our conduct to an ever-enlarging conception of what it means to be entirely good. Thus shall we get nearer and nearer to the ideal Christian.

## THE JOYFULNESS OF BELIEVING.

THE conception which some people have of religion and the religious life as a joyless, solemn, painfully restrained state, full of crucified natural desires and impulses, seems so little borne out, either by Scripture or human life, that one cannot help wondering how it ever came to get such a hold upon the average mind. Apparently, it is one of those strange, clinging misconceptions with which the history of the human race abounds; like the idea that recreation is a waste of time, or that book knowledge is incompatible with practical efficiency. How these utterly senseless old notions have clung to modern thought, almost up to the present time; and how hard it is to root out the old prejudices against play except for children, and book-learning except for professors and wool-gathering theorists! Not one whit more reasonable is the notion that religion is sour and joyless, than the notion that the learned man is necessarily all thumbs and goggles.

As a matter of fact, there are no people in the world quite so evenly, and perennially, and supremely happy as are Christians. There is a rapture and a peace in having something to believe, that the unregenerate heart knows nothing of. It is like the peace of the sailor who rides at anchor, taking hold upon the foundations of the world, while other ships, scorning the cable, are tossed by the storm whither-soever it will.

"These things have I spoken unto you," said Christ, "that my joy might remain in you, and that your joy might be full." Is it thus that the world's Redeemer strikes the keynote of a faith of sad self-denials and compulsory gloom? The first outcome of His teaching, as He looked back upon it, was the joy, the personal happiness, of the believer. How significant! Christ might have said that He had spoken His words of life that the Christian might have wisdom; that he might have sobriety and seriousness of mind; that he might have a supreme hatred of evil. But no; the first thought of Christ is the happiness of His followers—not the mere surface pleasure, but the great, deep-down, blessed joyfulness of knowing, and believing, and living the grandest moral and spiritual principles ever uttered by human tongue.

The world knows better, nowadays, than to honestly and seriously believe that Christians are a mirthless, joyless, sombre folk, concerned only with the great, tragic experiences of life, the mystery of death, and the mist-enveloped problems of the

future. In all that makes life rich and sweet and lovely; in all that elevates and charms and humanizes the race; in every form of innocent enjoyment; in all sunshine, laughter, music, friendship, enterprise, love; in the best things, the truest things, the happiest things, the Christian, in accordance with the joy-bringing purpose of his Master, takes, and forever will take, the lead of all the world. Shrink not from Christianity, young man, young woman, because you fear it will curtail the legitimate joy of life! For instead of casting so much as a hand's-breadth of shadow upon your soul, it will so flood life with the very sunshine of God that you will seem to have risen into a new world, a new atmosphere, genuine as light and beautiful as dreams.

## The General Conference and the Epworth League.

ONE of the subjects demanding comprehensive and sympathetic consideration from the General Conference is the Epworth League. This providential organization has grown into vast proportions, and has developed along some lines that its directors never contemplated. The Board of Control has contained from the first some of the choicest ministers and laymen in the church—men who have discharged their duty with conscientious purpose and signal fidelity, and have laid hold and directed this new impulse in the church with rare wisdom. We write with only exalted and grateful appreciation for what they have accomplished.

At the same time there is a deep and widespread concern among many of the most devout and loyal men in the church concerning the effect which the Epworth League is to produce upon the Methodism of the future. The movement has taken on such vast and popular growth that in many places it dominates the church. In our rural sections the churches have been transformed into Epworth Leagues, and the younger membership are put in practical control, directing the life and activities of the churches. In our city appointments a distinct line of cleavage is made between the younger and older membership. As a rule the Epworth League meeting on Sunday evening is held before the general prayer-meeting or preaching service, and Epworthians consider that they have discharged the obligation resting upon them by attending their own special service. Our young people are discovering that other young people's societies put the emphasis of Christian activity upon other and wider lines than Methodism has represented. Herein lies an influence which is exceedingly subtle and forceful. We are not writing in the spirit of criticism, but under the propulsion of an unusual anxiety. We doubt not that the Board of Control feel not less impressively this concern which we voice.

Is the Epworth League movement making Methodists? We are not looking for the denominational increment, but for that genius and spirit which have always characterized our Methodism. Are our young people putting the accent of a religious life where the fathers put it? Bacon said that if he desired to ascertain the future of England, he would gaze the aspirations and purposes of her youth. Putting this correct test to the membership of our Epworth Leagues, what shall we say for the future of our Methodism in spiritual possibilities and power? Methodism has no right to exist if ever it ceases to be the great soul-saving institution of the world. Bishop Lightfoot wrote of "the lost secret of Christianity—the divine persuasion of human souls." Methodism, under the lead of the Holy Spirit, rediscovered this secret. We rejoice in the larger outlook which the Epworth League brings to our young people, and that they are brought thereby into closer touch with present-day problems and needs. But if in any degree this wider intellectual vision is being made a substitute for the power to divinely persuade human souls, then the loss is infinitely greater than the gain. The mother church of Great Britain has shrunk in membership the last year nearly three thousand souls. The editor of the *Methodist Recorder*, in treating the subject at length and with great frankness, finds the reason for this diminution in the fact that the denomination has been so busy doing so many other good things that it has slackened effort in doing the one thing needful—seeking the salvation of the unsaved. There is a lesson of warning here which should be heeded by our church. It is feared that our Epworth Leagues are being given so much else to do that soul-saving is becoming to them a lost spiritual art. Representative men in the church who travel as students and observers through all our borders, tell us with foreboding that there is an unmistakable drift in the Epworth League movement in this direction.

What shall be done to remedy it? The General Conference must study the subject with tender and prayerful concern. The management of the movement must be enlarged and made more representative. Aged men, but ever young in the glow of the spiritual life which burns within them, should sit in counsel with the elect young men to give direction to this organization. The whole church must adopt and put its spiritual seal upon this youth that has grown to such colossal proportions in a day.

And the men whom the church sets apart

especially to direct and represent this movement must be men not only of brilliant parts, but of profound piety—men whose entire speech and manner shall carry to the multitude of our young people the very aroma of heaven. We are constrained to believe that no interest to which this General Conference shall address itself is so important and carries so much of the future in it, as the action which it takes upon the Epworth League.

## Horace Mann the Educator.

THOUGH distinguished for varied and important services to his fellow-men, Horace Mann will be longest remembered as an educator. Here he stood pre-eminent in his ideas and services; he comprehended more fully than any other person in the State the condition and needs of our educational system. He realized that new conditions demanded the employment of improved methods.

Though not the founder of a new system of education, he had the even more difficult task of remodeling an old system long held in veneration by the people. In education Massachusetts led the country. From the landing of the Pilgrims to this hour the people of our good Commonwealth have cherished an intense love of knowledge. They founded the first college. They erected the first academy. They established on our soil the free public school system, which has gone to all the States and which has come to be regarded as essential to the wide diffusion of knowledge. Massachusetts came to accept her system as ideal and well-nigh incapable of improvement. The then existing provisions embodied the wisdom of the fathers. Could any one be wiser than the fathers? Only a bold man could venture to suggest improvement in what had, down to that time, been recognized as the best.

Horace Mann stood for advance. His true role was that of the reformer. Excellent as had been the work of Massachusetts in the field of practical education, he saw better possibilities ahead and dared to give utterance to his convictions. The excellent State system needed to be reorganized and supplemented. He would give to it unity and completeness. He saw better provision was needed for the education of teachers. The normal school became his specialty. If we would have better instruction, we must have better instructors; and better instructors were possible only by means of training schools for the purpose. The crowning feature in Mann's scheme was the organizing of high schools in every city and large town, thus bringing the advantages of preparatory schools within the reach of every child.

Horace Mann saw his main ideas incorporated in forms of law in our old Commonwealth. He did more than this. He awakened in the minds of the American people an enthusiasm for improvement in popular education. He dispelled the old illusion that the Massachusetts system of 1830 was the standard beyond which we might not hope to advance. Ever since, Massachusetts has aspired to improve in her educational methods; and, what is more remarkable, every State in the Union has felt the impulse. Colorado and Montana rival Massachusetts in the work of improvement and in the completeness of their systems. This tidal wave of improvement, which is sweeping the whole continent, had its origin in the work of Horace Mann. The reconstructed States in the South go back to Horace Mann as their best guide in constructing school systems for the future; and even the Spanish republics of South America revert to the same source. The superintendent of public instruction in the Argentine Republic came to Massachusetts to study the methods of Mann as seen in their practical operation in the schools of the State. The Argentine official found the educator of Massachusetts marching at the head of the column. Only his own followers could gain the secret of moving in advance of him. His direct attempts at reform were considerable; but Horace Mann's supreme service was the awakening of a new and subtle enthusiasm for education. This part of his work abides. The people may outgrow some of his special measures; but the new impulse is destined to be felt more and more widely in every part of the continent. If he deserves honor as the inventor of new methods, he has a just claim to double honor as the creator of a new spirit among the people of a great continent already swarming with millions of people.

Horace Mann was born in Franklin, Mass., May 4, 1796, and the 100th anniversary of his birth was celebrated on Monday in New York, Ohio, Michigan, Wisconsin and Massachusetts.

## John Wesley's Double Service.

JOHN WESLEY, the great evangelist of the eighteenth century, of whom Dean Farrar so beautifully writes in last week's *Outlook*, performed a double service for Christendom. He communicated to the Christian world a religious impulse such as had not been felt since the age of the Apostles. The epoch in which we live had its commencement in the conversion of Wesley. The "strange warning" he felt in his own soul in Aldergate Street was communicated to the mass of Christian profession about him and to the world outside. The world felt a new consciousness of sin and a desire for pardon. The enthusiasm of goodness took the place of the cold doctrinal intellectuality of the post-Reformation churches, and the glow of the heart supplemented the logic of the brain. The Christian world came to feel the throbbing of a new spiritual life, so that back to the conversion

of John Wesley must we trace what is most characteristic in the religious life and activities of our own age.

But Wesley was something more than a voice or an impulse. He not only felt, he harnessed the new force. The evangelistic institute he organized has proved the most marvelously effective for the conversion of men of any scheme ever devised. The methods of few men live long after them; lapse of time demands new appliances. Wesley forms an exception to the rule; his scheme for extending the work survives after a hundred and fifty years, and by means of it the flame of revival has spread over two continents with ever-increasing volume and force. Not only his spirit, his method remains and is so perfect that his followers scarcely know how to improve it. No other method has ever equalled it. The Methodists who have most strictly adhered to his rule have been the most uniformly and largely successful. Branches have from time to time broken from the central trunk with the dream of more perfect arrangements; but some of them have disappeared and others have failed to keep pace with the original body. The Methodist Episcopal Church no doubt best expresses the mind of Wesley, and in this we find the grand secret of her great success in winning souls. Her ministry has followed Wesley in the evangelistic temper and work, and the churches have retained much of the spirit of primitive Methodism. His patent has survived because no one has been able to devise a better one.

## A Disciplinary Change.

IT is to be hoped that some delegate to the General Conference will call the attention of the committee on Revisions to the need of a change in the third and fourth questions asked of the young men who apply for admission to the Annual Conferences. The fourth question has already been modified, and "earnestly striving" has been substituted for "growing," which is certainly an improvement. But the matter is not in the best shape yet. The candidate is supposed to say that he expects to be "made perfect in love in this life," as though it were the far-off goal to be reached a little before death, something at least very considerably in the future. Thus the ministry and membership are taught that perfection in love is not the present, imperative duty of every child of God, but a vague object for "striving after." If by "perfect in love" fullness of love according to present capacity be meant, all one's affections centered on Jesus, thorough loyalty to the Lord—which, we suppose, is the thought intended to be conveyed—then a question which practically shuts out any from declaring that this is his present position, and which puts the whole matter over into the indefinite future, seems to us decidedly objectionable. A person who is not now already thoroughly loyal to Jesus, doing all duties made known and seeking constantly for more complete knowledge, is not fit for the Christian ministry. If this is not the meaning of the question, what does it mean? If the words are so ambiguous as to require a whole volume of theology to explain them, would it not be far better to leave them out altogether? The second question: "Are you going on to perfection?" would still remain. That is surely sufficient. And every one could answer that in the affirmative without mental reservation or secret protest.

## Personals.

—Mr. Everett O. Fisk was in Antwerp, April 19. His ocean voyage had greatly benefited him, and he writes that he expects to return "a new man."

—Mrs. Headland, wife of Rev. I. T. Headland, of Peking, China, has been obliged to return to the United States on account of the failure of her health.

—Major Elijah Halford, formerly President Harrison's private secretary, has been elected president of the Denver Young Men's Christian Association.

—Dr. Henry A. Stimson, of Broadway Tabernacle, New York, in closing his pastorate with that church, May 1, received a check of \$12,000 as a farewell present from the society.

—John Woods, father of Revs. Frederick and Alfred Woods, of the New England Conference, died at St. John's, Newfoundland, on Saturday last, at the age of 88 years. He was prominently connected with Newfoundland Methodism during his long and useful life.

—Miss Lena A. Leonard, daughter of Rev. Dr. A. B. Leonard, one of our Missionary Secretaries, was united in marriage with Rev. J. F. Fisher, of Cleveland, O., presiding elder of Akron District, on April 22, at Morristown, N. J. Miss Leonard was well known as a public reader and teacher of elocution and physical culture.

—The death of Rev. Edmund Kimball Alden, D. D., of this city, will occasion general and sincere regret, not only in America, but in many mission fields. As secretary of the American Board from 1876 to 1903, he impressed himself upon the work of his Society as a most faithful and efficient executive. He was conservative in his theological tenets, and set himself in conscience to resist what he deemed the heretical and dangerous views which were finding their way into the Congregational Church. While men differed sharply with him in his religious opinions, all conceded that he was a man of unquestioned integrity and of noble and fearless Christian purpose.



— Prof. Van Vleck, of Wesleyan University, called at this office on Monday.

— Mrs. Margaret Bottoms, president of the Order of the King's Daughters, returned to New York from her trip abroad, April 15.

— At the Prohibitory State Convention held in Waterville, Maine, last week, Rev. A. B. Ladd, of Calais, was nominated by acclamation for Governor.

— The wife of Rev. Alpha Turner, of Pleasantdale, Maine, died suddenly two days after returning from Conference. Mr. Turner has the sympathy of a wide circle of friends in his bereavement.

— Rev. Chas. Tilton, pastor of Asbury Church, Springfield, has received a gift of \$50 from a member of his congregation who thinks he deserves the recreation and pleasure of a trip to General Conference.

— Mr. A. R. Whittier, of this city, accompanied by his daughters, will leave, May 14, for Europe, to make the tour of Spain, Norway and Sweden, visiting the North Cape and returning from Paris the last of August.

— Mrs. Sallie F. Chapin, for years at the head of the temperance organization in South Carolina, and superintendent of the entire Southern work of the Woman's Christian Temperance Union, died at Charleston, April 19.

— Miss Jennie M. Gheor and Miss Lida Smith, of Nagasaki, Japan, who have been in this country on furlough for some time, left New York for Japan April 30, expecting to sail from Vancouver, May 11, on the "Empress of China."

— Mr. William L. Moxley and wife, of California, left New York by the ship "Monrovia" for Monrovia, Liberia, April 15. They go to take charge of Miss Mary Sharp's school, as she finds it necessary to return to this country for a time.

— Miss Rebekah M. Flood, daughter of Rev. Dr. T. L. Flood, editor of the *Chautauquan*, was married, in the First M. E. Church at Mendville, Pa., April 7, to Mr. Archibald L. Irvin. Bishop Vincent performed the ceremony. Hundreds of guests were present, including all the employees of the publishing house of Flood & Vincent.

— The announcement, by telegram, on Saturday, in General Conference at Cleveland, that Rev. J. M. Reid, D. D., for so many years Missionary Secretary, was at the point of death and could live but a few hours, produced a general impression of sorrow, and it was voted that a telegram expressing the sympathy of the Conference with the family be sent at once.

— A bust of the late Henry O. Houghton, presented to the Harvard St. M. E. Church, Cambridge, by the trustees, was unveiled last Thursday evening with appropriate exercises. Mr. Houghton was for thirty years superintendent of the Sunday-school of this church, holding the office at the time of his death last August. The bust is an excellent likeness, and will be placed in the vestry.

— The Democratic State convention, which met in Allentown, Pa., last week, resolved to give its sixty-four votes to ex-Gov. Robert E. Pattison, to launch his candidacy as the Democratic nominee for the Presidency. Should Mr. Pattison receive the nomination, as Mr. McKinley now seems to be destined to carry off the Republican nomination, it would give the Methodist Episcopal Church a representative in both candidates.

— Mrs. Sarah A. Lankford Palmer, second wife of the late Dr. Walter S. Palmer, the well-known evangelist, and sister of the noted Phoebe Palmer, died at her home in New York city last week, at the age of 90 years. She was the originator of the celebrated Tuesday meetings, which have continued without a break for over sixty years; and she personally conducted the meetings until within a month of her death. She was one of the founders of the Five Points Mission, was president of the Convalescent Home in Harlem, and was interested in many other religious and benevolent enterprises.

— A very interesting social event last week was the marriage, on Thursday, April 30, of Mr. Alonso Rogers Weed, second son of Mr. A. S. Weed, the publisher of ZION'S HERALD, and Miss Charlotte Ford Atwater. The wedding occurred at the home of the bride's sister, Mrs. Frederick Calhoun, in New Haven, Conn., over a hundred guests being present. Rev. C. L. Morgan, of Jamaica Plain, brother-in-law of the bride, officiated. Mr. George M. Weed, brother of the groom, acted as groomsmen, and Mr. Allison Burr, of Newton, and Herman Clark, Jr., of New Haven, were ushers. There were ten bridesmaids. After the reception which followed the ceremony, Mr. and Mrs. Weed left for a short wedding trip, and on their return will reside in Newton. Mr. Weed is a promising young lawyer in this city, of the law firm of Weed & Weed.

— A bright and gifted young life was suddenly ended last Wednesday when Henrietta Nina Imovilli, daughter of Henry Imovilli, passed away from the Good Samaritan Hospital in this city, after a short illness from pulmonary disease. Though but fourteen years old, she was editor of a monthly magazine called *Youth's Bell*, and several Boston papers had published stories from her pen and translations from the Italian as well. She was also president of the Junior League connected with the Methodist church of Everett. To the father the loss of this sweet child — his one treasure — is irreparable. Funeral services were held in Everett on Saturday afternoon, conducted by Rev. Mr. Hart of the Evangelical Church. Her schoolmates from the Centre School were present in large numbers,

and the floral tributes were many and beautiful. The interment was at Glenwood Cemetery.

### Brieflets.

The pressure of the General Conference reports upon our columns this week crowds out a large amount of Church News, which is in type and will duly appear in the next issue.

The Bishops in the Episcopal Address declared against the annuity or pension plan for the worn-out preachers.

The General Conference of the African Methodist Episcopal Church is in session at Wilmington, N. C. Rev. Dolphin P. Roberts, pastor of the Charles St. A. M. E. Church, this city, is one of the delegates from the New England Conference.

The commencement exercises of the New England Deaconess Training School will be held in Tremont St. Church, Monday evening, May 15. Miss Frances J. Dyer, associate editor of the *Congregationalist*, will deliver the address.

The portraits and outline biographies of all the American delegates to the General Conference, which have appeared in the *Northwestern*, are to be reprinted in a book, which promises to be of rare interest and merit. The *Northwestern* is to be congratulated on the success of an enterprise which entailed an endless amount of work and care in procuring so many pictures and biographical facts.

At the annual meeting of the Boston Missionary and Church Extension Society the following officers were elected for the coming year: President, George E. Atwood; vice-presidents, O. H. Durrell, Hon. E. H. Dunn, Hon. Alden Speare; secretary, Rev. Charles F. Rice, D. D.; treasurer, Alexander Chalmers; auditor, W. H. Chadwick. Bishop Foster is, by constitutional provision, honorary president. Rev. C. A. Littlefield, who had been previously elected superintendent, was appointed to that position at the last session of the New England Conference. The following chairmen of committees have been appointed: Executive committee, A. M. Williams; finance committee, A. R. Whittier; committee on public meetings, C. H. Magee.

The students of the Latin Department of Boston University are to present the famous Latin comedy of Plautus, "The Captives," at the Bijou Opera House on Saturday afternoon, May 16, and on the Monday and Tuesday evenings of the following week. The value of such a presentation to all Latin students, and in fact to all students of the ancient Roman civilization, can hardly be overestimated, and the choice of "The Captives" is especially happy, as it is entirely free from all the objectionable features that mar so much of the ancient drama. The students have been at work on the play for several months under the direction of Professor Lindsay, and everything will be done to make the presentation as accurate as possible. Governor Wolcott has accepted an invitation to be present, as have representatives of many of the leading New England colleges. A prose translation in English by Prof. J. R. Taylor will make it possible for all to follow the course of the story.

In the Episcopal Address the position of our church in regard to political parties, as enunciated in 1892, is reaffirmed. It was then declared: —

"With regard to politics, the attitude of our church is strenuously non-partisan and non-sectional. It acknowledges no allegiance to any political creed or association. It urges all its members who have the right to vote, to discharge that duty; but it leaves every voter absolutely free from ecclesiastical interference to determine for himself for whom his ballot shall be cast. . . . When moral issues are before the public our people are invariably found on the side of the highest standard; but even then they choose their own party affiliations, and refuse to be dictated to as to the matter of their votes."

On Friday evening last the members of the Tremont Temple Church held their first service — the celebration of the Lord's Supper — in the new Temple. The exercises took place in Lorimer Hall, which answers to the old Melancon. The communion service was presented by Rev. Dr. Moore, editor of the *Christian Commonwealth* of London, the cups and pitchers being made of olive wood brought from the Mount of Olives and lined with silver. The regular dedicatory services of the Temple were held on Sunday. The audience-room is magnificent in its architectural ornamentation. Dr. Lorimer, the pastor, preached to an immense audience from Ezra 6: 15. The cost of the new Temple is \$500,000.

The Watchman of last week proffers a happy suggestion in the following paragraph: —

"The issue of the *Christian Register* for April 23 commemorates the seventy-fifth anniversary of that excellent Unitarian paper. When the first number of the *Christian Register* was issued, April 20, 1821, only two religious papers now in existence were published in Boston — the *Congregationalist* and the *Watchman*. ZION'S HERALD was started a year later. During three-quarters of a century the editors of these papers have worked side by side, each maintaining his own doctrine with the best temper. When ZION'S HERALD completes its seventy-fifth year, we suggest that these four papers which have represented the religious forces of New England for seventy-five years should hold a public banquet celebrating religious journalism in New England."

### OUR CLEVELAND WIRE.

THIS wire is connected with the editorial rooms of ZION'S HERALD, and will not be detached for a moment during the session of the General Conference. By its our readers will not only be kept informed of every important happening in the Conference, but in this column will be grouped, "in lighter vein," much that occurs in and out of that assembly which does not fall naturally into a report of the proceedings. Glances at the delegates, their sayings, repartee, incidental allusions, something of that which the actual visitor sees and hears and carries away as the most valuable increment received, will be sent over this wire.

— Cleveland is a happy surprise to us. It is a larger city than we had imagined, is more active, comprehensive and self-sustained as a commercial centre, its business blocks are larger and more impressive, and its parks, boulevards, and residences more attractive. Riding up Euclid Avenue, it seemed as if we were in Brookline, save that the street-cars are such a decided improvement over those of Boston and its suburbs.

— Buying our first issue of a Cleveland daily, April 29, our eye instantly caught the following startling head-line: —

## THE EARTH

Methodism Surrounds It Like a Living Belt.

Its Members Number Millions, and Its Wealth Is Almost Fabulous.

It would be a delightful privilege to invest some of that "fabulous wealth" in city evangelization, in paying the debt of the Missionary Society or that of the Freedmen's Aid and Southern Education Society, and in endowing some of our universities and schools.

— These Cleveland Methodists are as hospitable as the Southern Methodists. They really make you feel that it is a genuine pleasure to allow them to serve you.

— We wish that what these ministers here say to us concerning the election of Frank Jones as a trustee of Maine Wesleyan Seminary at Kent's Hill, could be spoken into the ears of the trustees who made that election possible. We are convinced, if they knew of the depth and intensity of the protest which exists, that the trustees who made such a grave and wholly-to-be-regretted mistake would speedily find some way to relieve the institution which they have so greatly wronged.

— Rev. W. A. Wood, of the New England Conference, is here for the entire session, visiting his father, Rev. Joseph R. Wood, a resident of Cleveland, and a worthy superannuate of North Ohio Conference. Rev. J. H. and Mrs. Thompson, of the New England Conference, and Rev. E. S. Stackpole, D. D., of Auburn, Me., are also here.

— Rev. S. T. Weather, now of First Church, Chattanooga, recently of Wesley Church, Bath, Maine, is at Cleveland for two weeks. This city is his native place, and he is visiting his parents, who still live here. He is very happy in his present pastorate, and reports the work of his church as encouraging and satisfactory.

— Bishops Bowman and Foster arrived on Wednesday evening, April 30, from Clifton Springs, both looking cheery and vigorous.

— Rev. A. F. Chase, D. D., of Bucksport Seminary, Bucksport, Maine, was seen the day before the Conference opened, and is to remain several days.

— Rev. Dr. William Burt, of Italy, has presented a table to the General Conference for the use of the presiding officer. It is constructed of elegant olive wood, and is estimated to be worth several hundred dollars. The work was done by the boys students in the Methodist College at Rome. Each of the four legs of the table contains a lion carved from the wood and surrounded by delicate leaves and ferns also carved from the wood. Groups of delegates and visitors may be seen gathered about it, examining its exquisite carvings, when the Conference is not in session.

— "Black-coated and white-necktie delegates," is the way the Cleveland Plain Dealer describes them.

— An illustration of the interest which is felt in the Conference may be gained from the fact that twenty-five of the forty private boxes in the Armory had been engaged, at an expense to the persons who leased them of \$100 each for the entire month, two days before the session began.

— Rev. Lucien Clark, D. D., editor of the *Daily Christian Advocate*, notwithstanding the aged appearance given him by several electrotypes in the daily press, looks younger than when we last saw him several years ago. Baltimore Methodism always rejuvenates its ministers. Dr. Clark is doing grandly with the *Daily Advocate*, and is a general favorite with all.

— Rev. Dr. and Mrs. E. W. Parker, of India, are here, and in excellent health. They will remain in this country until Sept. 20, and will spend much of the time after the Conference in New England.

— We renewed a pleasant acquaintance with Rev. Dr. Daniel Stevenson, who was a member of the New Hampshire Conference in 1878 and

stationed at Haverhill St., Lawrence, Mass. He is present as a delegate from the Kentucky Conference, and is president of Union College, Barbourville, Kentucky.

— J. Fred Hall, lay delegate from the East Maine Conference, is not to be present, and E. W. Lord, a teacher of Ellsworth, first reserve, is seated in his stead.

— As the church at Waterville, Me., felt that it could not permit its pastor, Rev. W. F. Berry, to leave the work in its peculiar need, the first reserve, Rev. D. B. Holt, of Bridgton, has arrived and is seated.

— It is said that the vote which Mrs. Dr. J. W. Bashford cast for secretary of the General Conference, and which was counted, was received by Rev. Dr. J. W. E. Bowen, of Gammon Theological Seminary, who had been appointed one of the tellers.

— A superb reception was given by Cleveland Methodism to the delegates and visitors on Friday evening, May 1, with very fine addresses and singing.

— One of the attractive spots in the big Armory is a room fitted up by the local Ladies' Aid Societies for the use of visiting women. The colors of the society — red, white and blue — decorate the cosy apartment, which will be used as a resting-spot and Conference headquarters. A prayer-meeting will be held at the room every morning, and here the local workers will be given an opportunity to form the acquaintance of those from abroad.

— Bishop Warren read the closing paragraph of the Episcopal Address with thrilling effect. It is a cumulative prophecy of the victorious march of the kingdom of the Lord Jesus Christ. He ended with the line: "All hail the power of Jesus' name!" And hardly had he finished when Chaplain McCabe, as if by inspiration, broke out in singing the words. The whole Conference rose to its feet, and, joining with the Chaplain, made the vast building ring to the echo as several verses of the familiar hymn were sung.

— B. E. Helman, of the Epworth League Board of Control, has done a characteristic act in purchasing ten of the best seats in the rear of the platform at an expense of \$10 each, for the special use of superannuates who are attending the Conference.

— We are highly favored in having as companions at our reportorial table two of the stationed ministers of Cleveland, Rev. Drs. Levi Gilbert and E. S. Lewis — who are doing some excellent work editorially and reportorially for the *Cleveland Leader* and the *Cleveland Plain Dealer* — Editor J. D. Stuy of the *Methodist Times*, and Rev. J. E. Jacklin, the versatile assistant editor of the *Michigan Christian Advocate*.

— Rev. Dr. J. B. Hamilton, who was to lecture on Saturday evening, May 2, at the Armory upon "From the Pulpit to the Poor House; or, The Wretchedness and Distress of the Aged Clergy," dismissed the audience and declined to speak because so few were present, especially of the ministers.

— The *Cleveland World*, in its excellent report of Saturday's session, hands its column, referring to Bishop Foster, with the words: "Guided by a Master Spirit," and says: "From the very moment that Bishop Foster arose — a striking figure, framed, as it were, in a wreath of flowers — an atmosphere of peace seemed to pervade the assembly. There were during the morning many friendly tilts between delegates whose opinions differed, but from the moment when the presiding officer let his gavel fall, and in a mild but clear voice exhorted moderation in action and consideration for the speakers, there was a calm which was in contrast with the agitation of the opening day." Bishop Foster was recently characterized in our presence by one of the leading educators of the church, and with special fitness, as "the Gladstone of the Board of Bishops."

— There sit at our dining-table Rev. J. E. Williams, D. D., and Mrs. Williams, of Buffalo. He was a student in the School of Theology of Boston University in 1869 to 1872. President B. P. Raymond, of Wesleyan University, and Dean W. E. Huntington, of the School of Liberal Arts, were intimate fellow students. "Those were great days with Boston Methodism," said Dr. Williams. "Gilbert Haven was editor of ZION'S HERALD. Dr. J. A. M. Chapman, the elegant preacher, was at Temple St., and the late Rev. George S. Hare was at Tremont St. Great congregations gathered then in Tremont St. Church. The battle then being fought was upon the deity of Christ." Dr. Williams heard Gilbert Haven and Dr. W. R. Alger discuss that subject in Music Hall.

— The vast congregations which listen in the mass meetings to distinguished speakers are receptive to eloquent and apt appeal, and upon several occasions have been kindled to a white heat of excitement and exhilaration. One such notable explosion and response occurred when Rev. Dr. Charles F. Thwing, president of Western Reserve College, in delivering the welcome at the reception "for our sister churches," let fall the following personal reference: "I frequently see in Ohio, in Cleveland, the little badge with the picture upon it of a full-faced and honest-faced man, whom some of us wish to see the next President." The audience recognized at once that Dr. Thwing was making reference to McKinley. The effect was electric and the response general and tumultuous. Men and women shouted and waved their handkerchiefs, fans, and hats in approval. Again and yet again the applause was renewed.



## The Sunday School.

### SECOND QUARTER. LESSON VII.

Sunday, May 17.

Luke 10: 11-17.

(Read Chapter 19: 1-28.)

Rev. W. O. Holway, U. S. N.

### PARABLE OF THE POUNDS.

#### I. Preliminary.

1. Golden Text: *He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.*—Luke 16: 10.

2. Date: A. D. 30.

3. Place: Jericho, probably; at or near the house of Zaccheus.

4. Connection: The interview with the rich young ruler; the parable of the Laborers (Matt. 20: 1-16); the healing of Bartimaeus; the conversion of Zaccheus.

5. Circumstances: The parable of the Pounds is not to be confounded with that of the Talents (Matt. 25: 14-30), though the resemblance is so close at many points that some commentators treat them as identical. The purpose of the two differ, as do also the occasions on which they were spoken. A little study will show marked discrepancies, e. g., the "talents" distributed according to each man's ability, whereas one "pound," and only one, is given to each servant of the "nobleman."

6. Home Readings: Monday—Luke 19: 11-27. Tuesday—Matt. 25: 14-30. Wednesday—Gen. 41: 37-45. Thursday—Mal. 3: 15-18. Friday—1 Cor. 13: 1-11. Saturday—Rom. 12: 1-8. Sunday—3 Peter 3: 1-14.

#### II. Introductory.

The splendor and publicity of our Lord's miracles in this final journey to Jerusalem had excited anew the hope, which none of the oft-repeated predictions of His approaching death could dissipate, that He was now on the point of assuming the Davidic sceptre and of inaugurating the Messiah's kingdom: "They thought that the kingdom of God should immediately appear." Jericho, which the disciples and pilgrims had now reached, was the last stage in the journey. The enthusiasm of the multitude had been somewhat checked by Jesus' behavior toward Zaccheus and His choice of the home of this execrated publican for a resting-place. But their murmurs ceased, and their ardor grew to fever heat when He appeared in the courtyard and turned His face toward Jerusalem. It was time to quench their false hopes, and Jesus therefore paused and spoke to them the parable of the Pounds. Borrowing a well-known incident from the history of the Herodian family, and particularly from that of Archelaus, the walls of whose magnificent palace gleamed conspicuously through the palm groves not far away, He told them of a nobleman who made a journey to a far country to "receive a kingdom," and to return to reign. Before leaving he summoned ten of his servants and divided among them ten minas, bidding each faithfully trade with his share of the capital entrusted, in his master's absence. His citizens, however, rejected his rule, and sent an embassy to the supreme authority to defeat his claims. In due time the nobleman came back as king, with power to punish his enemies and reward the faithful. The servants were called, and the first rendered his account with joy: "Lord, thy pound hath gained ten pounds!" His faithfulness was immediately and signally rewarded: He was made ruler over ten cities. To another whose pound had gained five was granted a similar and proportionate elevation: Authority over five cities was his reward. But one servant was reached at last whose pound, laid away in a napkin, had proved unproductive, and who now returned it with a wicked and insolent complaint of his master's austerity and injustice. His foolish, cowardly defense proved the best argument for his condemnation. Had he truly feared his absent lord, and been timid about risking the pound in the channels of trade, he might have made it productive, in a measure at least, by loaning it to the money-changers and thus securing interest for the master. The king ordered the pound to be taken from the faithless servant and given to the one who had gained ten pounds; and the murmurs of the bystanders at this unexpected judgment was stillled by the declaration of the oft-quoted principle, "To him that hath shall be given; from him that hath not shall be taken away even that he hath." The next step was to bring the rebellious citizens to punishment. The order was given to conduct them into his presence, and "slay them" before him.

#### III. Expository.

11. Heard these things.—It is difficult to tell what "these things" were, unless, as Schaff, Whedon, Geikie, and others say, they were utterances spoken to Zaccheus, either in his house

or in his court-yard, in the presence of the multitude. Nigh to Jerusalem—within from fifteen to eighteen miles. Kingdom of God should immediately appear (R. V., "was immediately to appear").—This false notion explains the parable. Despite all the assurances of Jesus that a very different and a very tragical fate awaited Him at the coming feast, they still believed that these recent miracles and discourses were introductory to a Messianic kingdom of temporal splendor.

12. A certain nobleman—one of noble birth, seeing that he was the heir of a kingdom; and evidently referring to Himself, the son of David, and the Son of God. The form of the parable was probably suggested by the history of Archelaus. Far country—implying both remoteness and a long absence. In the case of Archelaus the "far country" was Rome; in the case of Jesus, it is heaven, which is, morally, remote from earth, and the place where He awaits "the consummation of that kingdom which He receives from the Father." Even now all power has been given to Him both in heaven and on earth. And to return.—He will certainly return, and reign without a rival—the King of kings and Lord of lords.

Archelaus had set out for Rome, most likely from Jericho itself, not many years before, to obtain investiture in the kingdom left to him by the will of his father Herod, and the Jews had sent a fruitless embassy after him, to prevent his obtaining it. All the princes of the house of Herod had, indeed, been only vassals of Rome, and had been compelled to go to the imperial city, in each case, to seek their kingdom as a gift from the Roman senate (Geikie).—The magnificent palace which Archelaus had built at Jericho would naturally recall these circumstances to the mind of Jesus, and the parable is another striking example of the manner in which He utilized the most ordinary circumstances around Him, and made them the bases of His highest teachings (Farrar).

13. Called his ten servants.—better, "called ten of his servants;" in like manner, there were "ten virgins." No special significance attaches to the use of the number ten. Ten pounds—ten minas; worth, if the Attic mine is the standard, from \$15 to \$17; if the Hebrew, something less. Occupy till I come—better, "trade till I return." The meaning is that they were to employ the talent, or official ministerial gift entrusted to each, that, like capital in business, it might improve and increase.

14. His citizens—referring primarily to the Jewish people, who were of the same lineage as Himself, and who rejected His royal claims; also, to all those in every age who oppose His righteous kingdom. Hated him.—Says Schaff: "No reason is assigned for their hatred, which is the sole motive of their action. The world hates our Lord unreasonably, and therefore opposes Him." Sent a message (R. V., "an embassy") after him.—Every act of violence towards His servants, every mental or expressed repudiation of the work He came to accomplish, were messages of defiance rising from earth to heaven. We will not have, etc.—more exactly, "we will not that this man reign," etc., as in R. V., expressing the rebellion of the human will against God. The chief priests vainly endeavored to have Pilate remove the "accusation" which he caused to be put above the head of Jesus; on the cross—"Jesus of Nazareth, king of the Jews."

15. When he was returned.—Notice the sweep of this parable—from the Ascension to the Second Coming of Christ. Having received the kingdom—of which all the hatred and hostility of his subjects could not deprive him. Unto Him every knee shall bow, and every tongue shall confess His lordship. Commanded these servants.—At the great account He reckons with and rewards His servants, before He proceeds to punish the wicked. Gained by trading—better, "by what business they had done;" how faithfully they had employed their capital.

16, 17. Thy pound.—He emphasizes the money entrusted, and modestly forgets to mention his own industry. "The fruitfulness of our work is the gift of divine grace." Hath gained.—The varying abilities of the servants, as well as their faithfulness, come out in the reckoning. Well—equivalent to "well done." Faithful in a very little.—Fidelity is the thing commended, not the amount gained; the spirit or principle, not the acquisition. Have authority—promotion, in accordance with fidelity. "Ten cities" are the reward of him who ten-fold his single mina. Says Jacobus: "Such as these are the great men in Christ's service—not the men of ten talents, but the man whose pound has gained ten pounds or five, who has best improved his solitary gift." The metaphor of the cities is taken from the custom of Eastern conquerors who were wont to bestow cities as rewards to their generals or favorites. Thus "Cyrus the Great bestowed upon Pytharochus the Cyprian, his favorite, seven cities. Artaxerxes gave to Themistocles, as some say, two, or as others say, five" (Whedon).

1. Observe here that it is God's pound that has made the ten pounds. The fruitfulness of our work is the gift of divine grace; 2. In God's government promotion depends on fidelity. This is in a measure true, here and now; fulfillment of duty is a lower and lesser station is rewarded by the providence which bids to go up higher; 3. Present duties are but trials of character; God gives the pound that He may test and see who is worthy of a city; 4. The grace given here below, by our use of which we are to show ourselves capable of receiving the crown above, Jesus calls a very little (L. Abbott).

18, 19. Five pounds . . . five cities.—This proportionate reward is thought to hint at degrees of bliss suited the varying capacities and attainments of God's faithful servants. From

the advancement of these two we may infer that the seven not mentioned (probably for the sake of brevity) received similar recognition and promotion.

20. Here is thy pound.—He had not squandered it, had not misused it; he simply had not used it, had not traded with it. His type is to be found in those who defraud God and their fellows by keeping latent the talent committed to them for active and beneficent uses. They are lights that do not shine, salt that does not purify. They lift no voice, do no act, exercise no positive influence, take no part in Christian activities. They are reservoirs with no outlet, while the fields around them are parched and dry. Laid up in a napkin—or handkerchief, used for the purpose. The sudarium, as its name implies, was used to wipe the sudor, or sweat, from the face; and from the use of the word here Trench imagines that "this lazy servant, having no need of linen to wipe off his sweat, used it to wrap up his pound."

This represents the carelessness of those who have gifts, but never lay out themselves to do good with them. It is all one to them whether the interests of Christ's kingdom sink or swim, go backward or forward; for their part, they will take no care about it, no pains, be it at no expense, run no hazard; those are the servants that lay up their pound in a napkin, who think it is enough to say that they have done no harm in the world, but did no good (M. Henry).

21. I feared thee—a false, cowardly, inconsistent, wicked defense, but aptly portraying the feelings which a sinner cherishes concerning God. His fear has been explained as that morbid dread, which is so common, "of making mistakes, of losing the one pound in trading instead of increasing it, of doing harm rather than good by work. All this is founded on a wrong conception of God as a hard master, who calls to rigorous account for the results of our work, whereas He calls us to account only for the purposes that animate us" (Abbott). Austere—tartish, sour, hard, exacting, severe. "This is man's lie, to encourage himself in idleness" (Alford). Take up . . . repeat that—implying that the lord in this case was selfish and unjust, living on the toils of others, and requiring what he had no right to require. Says Matthew Henry: "He thought his master put a hardship on his servants, when he required and expected the improvement of their pounds, and that it was 'reaping where he did not sow;' whereas it was really reaping where he had sown, and as the husbandman expects, in proportion to what he had sown."

If only he may roll off a charge from himself, he cares not for affixing one to his lord. In his speech, half-covering and half-defying, and in this respect a wonderful picture of the sinners' bearing toward God, he shrinks not from attributing to Him the character of a harsh, unreasonable despot, who requires the bricks, but refuses the straw (Ex. 5: 7). In these words he gives evidence that he as entirely has mistaken the nature of the work to which he was called, as the character of the master for whom it should have been done (Trench).

22. Out of thine own mouth, etc.—His own statement convicted him. The nobleman assumed, in dealing with this wicked servant, that his estimate was a correct one—that he himself was austere, exacting, etc.—and proceeded to show that for that very reason he ought to have been especially diligent; that the fear of his lord's severity should have made him anxious to make the most of the entrusted pound. Wicked servant—"wicked" because slothful, if for no other reason.

23. Into the bank—not a bank like ours, but a broker's table, or bench. Money received thus on deposit was loaned at varying rates of interest, the brokers, or "money-changers," paying "usury" to the depositors. In its application, the "bank" may represent stronger spiritual natures who would have strengthened his own spirituality; or it may refer, as Alford suggests, to religious and charitable organizations which receive and distribute gifts which the giver does not care to bestow himself. Usury—"interest" simply. The slothful servant might at least have made his pound productive by association, if not by independent trading, and thus have rendered back more than he received.

24, 25. Them that stood by—supposed by Trench, in the application of the parable, to refer to the angels, who figure in almost every portrayal of the final judgment—"the ministers of His that do His pleasure." Take from him the pound.—To neglect to stir up the gift that is in us is to lose it. Bushnell has a noble sermon on this subject—"the capacity of religion extirpated by disuse." Further, it happens that those who fall, by indolence, to fill the positions assigned them in the order of Providence, fall out after a while, and their places are filled by others who press diligently forward. In this way the "pound" is taken from the slothful and given to the faithful and zealous. Says Trench: "We see this continually; one by the providence of God steps into the place and the opportunities which another left unused, and so has forfeited." They said unto him.—Their remonstrance is natural under the circumstances, but unavailing.

26. Unto every one which hath, etc.—This utterance is almost proverbial. No law is more permanent than this in the moral world. The faculties perish in inaction, and become incapable, not only of adding to, but even of retaining the best gifts. Says Godet: "From this law it follows that gradually all graces must be concentrated in faithful workers, and be withdrawn from negligent servants."

27. Those mine enemies.—Judgment must begin at the house of God, but it will not end there. Slay them before me.—To refuse allegiance to Christ is to call down upon one's self certain destruction at the last. The Jews found it so, and every persistent sinner may read in their punishment a prediction of a surely coming and more terrible woe.

#### IV. Illustrative.

1. An Eastern story tells of a merchant who gave to each of two friends a sack of grain to keep till he should call for it. Years passed; and at last he claimed his own again. One led him to a field of waving corn and said, "This is all yours." The other took him to a granary, and pointed out to him as his a rotten sack full of wasted grain (Trumbull).

2. The minister of a church requested two carpenters in his village to make him some shelves for a cupboard in his house, giving precisely the same commission to both, but without telling either that he had given it to the other. Let us call the two merchants Jones and Smith. Jones at once came and took the necessary measurements, went away and set to work, and next day sent in the shelves, which fitted into their place exactly, and gave the minister entire satisfaction. Smith, feeling that the job was too paltry to demand particular attention or trouble, appeared at the house to take his measurements the day after Jones had finished his work, and executed the order about three weeks afterward; and then his shelves did not fit, and were returned. A few days after that Smith, to his intense vexation, heard that Jones had been appointed to furnish the church throughout with new pews. The small commission, we see, was given first as a test. "He that is faithful in that which is least is faithful also in much" (E. Stock).

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## AUSTRALIAN METHODISM.

Rev. Edward Heat.

I AM sure that many readers of ZION'S HERALD will be glad to know that Methodism in this hemisphere continues to make steady progress in every department of its work. In New Britain, New Ireland, and the Duke of York Islands (especially New Britain) God has been cheering His faithful toilers by gracious outpourings of His Spirit and many marked Scriptural conversions among the young people of the schools and members of the church, as well as some hitherto unreached heathen. Some of these happy converts have already become messengers of mercy to many "who had not yet their Saviour known."

In New Guinea several additional agents have been added to those previously engaged in that most promising field of labor. Of these some devoted sisters trained to hospital and other Christian work are rendering invaluable service to the mission families and members of the church, as well as to the sinful and suffering around.

In Fiji, in spite of the vicious and corrupting influence of the employees introduced by the sugar planters from India and elsewhere, our work is in a healthy and hopeful state, and sends yearly quite a number of valuable helpers to New Guinea and our other missions; and this year their money contributions to our foreign work exceeds per member any of our colonial churches. "By their fruits ye shall know them."

There are also cheering signs that the recent sad rent in our Tongan church will, by the good spirit and providence of God, be healed shortly.

But what most inspires our gratitude and joy is the prospect of the

## Speedy Unification of the Methodist Family

throughout these colonies. For several years past the Primitive Methodists, the Free Methodists, and Bible Christians have been employed in different parts of Australia and New Zealand, preaching the same Gospel as ourselves, each doing a considerable amount of good, yet often overlapping each other, creating friction, and impeding the general work which all desired to promote, and causing needless waste of agency and means. This has been deplored by all true lovers of our Zion, and many efforts have been made to bring about the needed union. At our last General Conference a basis of union was accepted by the representatives of all these several churches, except a few of the Primitive Methodists of New Zealand, who still want some further and unimportant concessions. The several Australian Conferences, just now in session, have made still further progress towards the desired consummation, which will be completed in Queensland next year, and in the other colonies soon after, where, for the present, it is delayed by the difficult adjustment of the large and embarrassing debts on church properties. But the New Zealand Conference, which has just closed its sittings in this city, and which, from the first, has taken a leading part in this movement, has the honor of completing a happy and most satisfactory union with the Free Methodists and Bible Christians, and we doubt not that we shall soon be joined by the few hesitating Primitive; and then, these four sticks, united in the hand of omnipotent grace and mercy, shall become a resistless power for blessing in the land.

But that I fear to occupy much more of your valuable space, I should refer more fully to statistics, and the services connected with our Conference. We are enabled to report an increase of 800 church members during the year, which may be largely attributed to the special blessing given to the mission of Rev. Thomas Cook, one of our English evangelists. I may also say that Rev. C. H. Yatman, of your country, has just held three weeks' special services in this city, which were very much appreciated by the Christian public.

A large and enthusiastic gathering of our Christian Endeavorers was held in our principal church during the Conference, which is an organization essentially similar to your Epworth League, and finds varied and useful service for all its members, which tends greatly to promote their personal piety and strengthen their attachment to the church.

The temperance cause increases rapidly. Almost all our ministers and members are now identified with the movement, while our Bands of Hope include almost all the young people of our church and Sunday-schools. In a few more years these will complete the overthrow of the liquor demon, who already totters to his fall.

Collingwood St., Auckland, New Zealand.

## MALAYSIA MISSION CONFERENCE.

Rev. F. H. Morgan.

THE Malaysia Mission Conference held its fourth annual session in Singapore, Feb. 14-19. This is one of the youngest of our missions, having been commenced in 1886 as a district of the Bengal-Burma Conference. In that year Bishop Thoburn, with Rev. W. F. Oldham, entered the great city of Singapore and laid the foundations of what is surely destined to be the great equatorial mission of our church. The missionaries now number 28, including wives of missionaries and deaconesses (four of whom are at home, however); the field has broadened until it now reaches Penang on the north, and is reaching out into the native States on the Peninsula; while the brethren already see, in

imagination, scores of mission stations up and down the coast and on the islands of this great archipelago.

The financial crisis was bravely met, and while the work suffered to a considerable extent, the brethren return to their charges with stout hearts and an unwavering faith that God, who has the silver and gold of the world in His control, will not suffer defeat to come to His work.

Bishop Thoburn, on his way to Singapore, was able to arrange his plans so as to visit all the stations and also view the Peninsula and its needs, as he has never done hitherto. He is enthusiastic over the field and its opportunities, and will doubtless order an advance as soon as our income will permit. As it is, one new station was opened by the appointment of Rev. R. W. Munson—who has served for several years as presiding elder, and who with his good wife is eminently fitted for the work—at Kuala Lumpur, a large and prosperous town in Selangor, the capital of the newly federated native States. This is a strategic centre and a most desirable opening. Ipoh, which was occupied a few months ago, has become a flourishing appointment. A new church and school has been built at an expense of about \$4,000, besides a bungalow for a parsonage costing about \$1,000, raised wholly by local subscriptions—the government making a liberal grant of land for the site. The promise is also made for a similar grant at Kuala Lumpur.

The reports showed a marked degree of prosperity on all sides. Penang has developed amazingly, and a new church for the English congregations is to be built the coming year. The Anglo-Chinese school prospers under Rev. G. F. Pykett; while Chinese and Tamil work have been carried on with good success. Dr. B. F. West, presiding elder of Penang District, has had this work in hand the past year, but is to have a helper in the person of Dr. W. T. Kennet the coming year. The Anglo-Chinese School is to have a new building, plans for which are already completed. The English church in Singapore prospers. The Chinese church is in the hands of Dr. Luerling. Dr. Kennet has done good work the past year. The Malay work carried on by Rev. R. W. Munson will be cared for by Rev. W. G. Shellabear, who is also superintendent of the press.

The Anglo-Chinese School, under Rev. C. C. Kelso, holds the first place among mission schools; it is the largest in the world. This school is entirely self-supporting, drawing not one dollar from the Society either for current expenses or salaries. The question of self-support receives large attention in this mission, and our statistics will show a large increase in money raised.

The Woman's Conference met during the week, and their reports are very encouraging.

Rev. P. M. Buck, of the Northwest India Conference, spent several days with us, and held services, which were greatly enjoyed, in the English Church, previous to the Bishop's arrival. Rev. M. C. Wilcox also spent a few hours with us as he was passing through on his way to America.

While the reports of the Conference do not show the marvelous increase that some other fields report, we believe that the work as a whole is on a firmer footing and the outlook more encouraging than ever before.

The debilitating climate of these lands is particularly trying, and several of our workers have had to return the past year. Rev. D. D. Moore and wife, after five years' service, returned in June. Rev. T. W. Flagg and wife returned soon after. Miss Eva Foster, one of our devoted deaconesses, was obliged to relinquish her duties in connection with the Girls' School and sail for America in January. Two earnest young men were ordained as deacons, and one admitted on trial.

Singapore, Malaysia.

## A NOTABLE EVENT IN AMERICAN METHODISM.

Mrs. Mary B. Chaffin.

IT was a bright and beautiful day in the early springtime that we were bidden to drive to one of the outlying hills in the neighborhood of Washington. It was a pleasant drive of about two and a half miles from the Capitol. We stood on the pinnacles of the hill which is the centre of ninety acres of rich, undulating meadow and pasture land given by the people of the city of Washington—overlooking the Capitol, from which floats the "invincible banner, that flag of the free," before which the feet of the young men who are to tread these broad acres for centuries to come can never falter; and the magnificent glided dome of the new Library, which is said to be the most beautiful and costly building of its kind and for its purposes in the world. "The fairest clouds that deck the sky above Potomac's tide" are seen from this hillock, where we broke the ground for the Hall of History of the American University, which has enlisted national interest and for which already, though there is yet not one stone upon another, more than a million dollars have been subscribed. For situation no spot of earth could be found more favorable than this for

post-graduate study and original investigation. From this height may be seen by Potomac

"that shaft in the skies.

From the meadows exulting to mate with the sun—  
That symbol of liberty, matchless, sublime.  
And see the Republic to uttermost time—  
The noble, the peerless, the many in one."

All this we saw on that bright afternoon, and we heard what must rejoice the heart of every loyal Christian, man and woman, of this broad land.

The capital of our country contains some of the most valuable collections for the pursuit of scientific study and investigation, the most valuable museums, and the largest collection of naval and medical records in the world, where may be found an accurate medical and surgical account of nearly all the wounds from which our soldiers died during the war. The students of our new University, by permission of Congress, have access to all these national institutions. This privilege has been brought about through the influence of Bishop Hurst and those associated with him.

Here the students may keep in touch with all the burning questions that should interest the minds of young men in this Republic, upon which the whole civilized world is looking with wondering eyes and intensest interest. The young men and women are to have the benefit of the best teachers the world affords. It is to be a Christian institution, with Christ, in whom is hidden all knowledge, for the chief cornerstone. With the broadest intellectual training, Christianity will be paramount; and the men and women who go out from this favored hill-top will be grounded in the fundamental truths of the Christian religion. Women are to have equal advantages with men.

So great and widespread is the interest in this University that people of almost every denomination have contributed. A nephew of the Pope has given \$10,000, and the Methodist ministers of the country have contributed \$60,000; a layman from Canada has just added \$50,000 to the treasury of the University, with the partial promise of enlarging his subscription.

Students have already begun to apply for admission; and what may we not expect from an institution that promises so much?

## THE UNIFICATION OF DEACONESS WORK.

Jane Hancock Robinson.

THERE is a sincere desire on the part of those who have the charge of the deaconess work of our church to so unify the different interests concerned that all may act together in harmony. How shall this unification be effected? This may be a question for the coming General Conference to consider.

Up to the present time, deaconess work in American Methodism has developed in two lines: the one, the founding and maintenance of Deaconess Homes in connection with the Woman's Home Missionary Society; the other, the founding and maintenance of Deaconess Homes independently of any existing church organizations.

The essential features of these Homes are alike in all. The deaconesses belonging to them have a similar course of training extending over two years, as provided by the Discipline; they serve without salary on a basis of nominal support; generally, they wear in their work a simple but distinctive dress.

The independent Homes originated in a variety of ways; some in connection with city missions, others by local boards, one through the generosity of a large-hearted giver. The other Homes arose in connection with the work of the Woman's Home Missionary Society—a Society authorized by the General Conference of 1884 to enable the women of the church to found and maintain mission work within the boundaries of the United States. The deaconess work in both lines of development has measurably prospered.

The church as well as society at large is interested as never before in questions of sociology. For this reason there was marked readiness to accept these Christian workers known as deaconesses, who reach the lowest strata of poverty, sin and misery with peculiar efficiency. In some cases enthusiastic welcome passed beyond sound reason, as several Homes were started which have been obliged to close their doors on account of want of support. It was soon found that Deaconess Homes represented a constant

outgo of expenditure that required a constant income of supply and support. For this reason the aid of a society already in existence, and well equipped for the raising of funds, beyond the fluctuations of momentary enthusiasm, was found to be valuable. As a consequence, the Woman's Home Missionary Society was constantly solicited to take more Homes under its supervision; and from eight Homes reported at the last General Conference there are, at present, nineteen Homes under its care, and two more in process of founding. It may not be amiss to state that no Homes started in connection with the Woman's Home Missionary Society have been obliged to disband for lack of support.

Shortly after the General Conference of 1888 adopted the deaconess work, there was called together a conference of all persons interested in this form of Christian service. This conference was made annual, and for three years was attended by representatives of all Deaconess Homes of the church without reference to forms of organization. But in the deaconess conferences of 1891 and 1892 a division of opinion arose as to the prosecution of deaconess work by the Woman's Home Missionary Society. By the action of the delegates of the independent Homes, the Society, with its bureau for deaconess work, was excluded from the conference. Thus the Woman's Home Missionary Society saw itself deprived of the harmonious advantages of this conference of workers. Meanwhile its own Deaconess Homes were rapidly increasing in numbers, and were proving most efficient agents for city and home mission work. The conditions of this comparatively new and untried field demanded consultation and co-operation on the part of the different Homes connected with the Society. Therefore, in 1894, a deaconess convention was called to meet at Ocean Grove, in connection with the anniversary of the Woman's Home Missionary Society, and arranged to be held annually thereafter. Controversial questions were carefully excluded, and the practical interests of the work were alone considered. Much good resulted from these deliberations.

During the last quadrennium the general work of the Woman's Home Missionary Society has constantly enlarged, and especially has its consecrated right arm of service, the deaconess work, waxed strong. The treasury of the Society is now in better condition than ever before. The local boards of management of its Deaconess Homes are generally elected by the joint action of the Woman's Home Missionary Society and the Conference Board of nine. The helpful, efficient aid of the Conference Board is gratefully recognized in all the Homes, and the requirements of the Discipline as it now exists have been carefully and constantly met.

Unless some good reason exists for founding a new society, the church at large would far rather see the consolidation of some of its existing societies than the founding of new ones. The Woman's Home Missionary Society considers its most important growing field the cities of our Union. Should another society be formed whose mission should be to carry forward the deaconess work of cities, not only would the Woman's Home Missionary Society be legislated out of its most important field of work, and its best class of workers therein, but the energies of the women of the church in cities would be so absorbed that the Society would lose their support, and thus the supplies for its other branches of work would be largely cut off. The Society would thus be crippled if not destroyed by the very power that gave it being. It is more than doubtful if any legislation that would tend to bring about this result could be seriously considered. The organization of the independent Homes seems to be worked on the Congregational plan, without any connectional bond; whereas the deaconess work of the Woman's Home Missionary Society, in true Methodist polity, is bound together in complete organization, with sufficient connectional bond and executive supervision to give it high efficiency.

The Society desires to cordially meet all advances for the unification of deaconess work that do not demand the sacrifice of its interests. The workers of the Society feel that they have a mission, or rather a commission of the church for this work, while before them lies a broad, open field. This they are not at liberty to belittle or barter away. If it could be clearly demonstrated that the Woman's Home Missionary Society could, unimpeded and unhampered, carry forward its work by having some basis of communication with the independent Homes, how gladly would it accept such a basis!

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## The General Conference.

(Continued from Page 5.)

ital and labor-capital, and between the different nations of the earth, we believe that the Spirit of our Saviour, as set forth by our church, demands that the great principle of arbitration shall be tried to its utmost, and that the vast majority of disputes can be happily settled in that way. The United States has already set an example to the world by decorously submitting to arbitration nearly fifty occasions of differences with other nations.

## Capital and Labor.

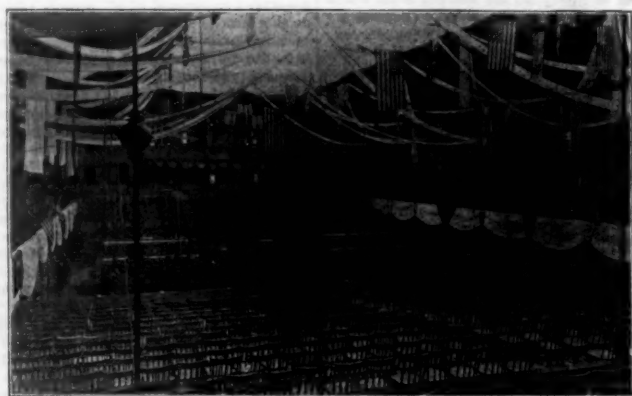
In the progress of our liberties and the widening of our development we have come upon perils unknown in the earlier periods of our history. Classes are arrayed against each other

women who were elected are to be judicialized into the General Conference.

(Telegraphic dispatch to ZION'S HERALD.)

Cleveland, Ohio, May 4, 1896.

When the hour arrived—10 A. M. Monday—for the report of the committee on the eligibility of the four women elected, a decided sensation was made by the reading of a paper signed by Mrs. Jane F. Bashford, Mrs. Lois Parker, and Mrs. Ada C. Butcher, announcing their withdrawal from all claim to membership in the present Conference in the interest of the peace of the church. As no official report of the election of Miss Lydia A. Trimble has ever been received by the Conference, there are at this



INTERIOR OF ARMORY LOOKING TOWARD THE PLATFORM FROM THE REAR. THE SEATS IN THE FOREGROUND ARE FOR VISITORS, THOSE BEYOND AND BELOW THE RAILING ARE THOSE OF THE DELEGATES.

with mutual misunderstandings. A ripple has come upon our shores from the far-off tidal wave of the French Revolution declaring that all property is theft, that men may be as much enslaved by law as by force; deprived of their rights by trusts and combines as by arms. In these misunderstandings and, it may be, great wrongs, the church must not be silent. It is her very nature to defend and care for the poor. Like her Master, the Spirit of the Lord God is upon her to preach the Gospel to the poor. Peculiarly is this true of our church. It began its ministry to the wretched prisoners in Britain, continued it among the poor colliers, has always sought the sorrowing, wretched, wandering and lost. It has never pandered to the rich, nor been silent at injustice. In this seething discussion concerning the rights of property we think these positions are grounded on justice and right:

1. Every man has a right to acquire property by the legitimate means of activity, foresight, invention and inheritance.
2. No man has a right to use his possessions to oppress his fellow-men.
3. Every man has a right to the profit of his own labor. In that respect he is a capitalist.
4. No man has a right to use his labor to oppress his fellow men.
5. Every free man has a right to refuse to work for another.
6. No man has a right to prevent another from working when, and for whom, he will.
7. Every man is accountable to God for the use of his time, labor, and their outcome, wealth.

If managers of business requiring various sorts of labor would take, whenever practical, the individual workmen into partnership by establishing a scheme of profit-sharing for all who are engaged in productive labor, then all occasion for carelessness, wastefulness, strikes, violence and heart-burnings would be avoided. Hundreds of great concerns go on successfully year after year by adopting God's fundamental law of social unity and success.

After the reading of the Episcopal Address, the committee on Eligibility was announced, which is as follows. The first name in each district is ministerial, the second, lay: First General Conference District: J. W. Hamilton (N. E. Conf.); A. W. Harris (East Maine); Second District: J. M. Buckley (N. Y. East), H. K. Carroll (New Jersey); Third District: C. J. Little (Northern N. Y.), S. M. Coon (Northern N. Y.); Fourth District: T. B. Neely (Philadelphia), T. L. Murray (Central Penn.); Fifth District: A. B. Leonard (Cincinnati), E. T. Nelson (Central Ohio); Sixth District: J. B. Hill (East Tenn.), L. J. Price (Savannah); Seventh District: H. A. Gobin (N. W. Indiana), S. Dickie (Michigan); Eighth District: A. J. Kynett (Upper Iowa), L. M. Shaw (Des Moines); Ninth District: J. F. Chaffee (Northern Minnesota), W. F. T. Bushnell (South Dakota); Tenth District: Earl Cranston (Colorado), L. O. Jones (Nebraska); Eleventh District: J. W. Stewart (South Kansas), T. J. Langston (St. Louis); Twelfth District: W. O. Emory (Little Rock), G. B. Townsend (Texas); Thirteenth District: J. Rothwell (Central German), H. A. Salzer (N. W. German); Fourteenth District: W. A. Knighten (Southern California), J. F. Caples (Oregon). The following were appointed "at large" by the Bishops: J. B. Graw (New Jersey), David Moore (Ohio), H. R. Brill (Minnesota).

It is assumed that a majority of this committee believe that the women are already members of the General Conference by construction or interpretation, and that they will so report. A majority and minority report will be made by the committee to the Conference, which will be discussed, probably at length, and a vote will ultimately be taken. At this writing (Saturday, May 2), to coin a word, it looks as if the

hour no women claiming membership in this body. A majority report of the committee on Eligibility was made, declaring women eligible, signed by Messrs. Kynett, Hamilton, Murray, Nelson, Hill, Dickie, Bushnell, Moore, Leonard, Price, Gobin, Shaw, Cranston, Jones, Langston, Townsend, Caples, Stewart, Emery, Knighten. A minority report was read by Dr. Neely, declaring women ineligible, and signed by Brill, Buckley, Harris, Little, Rothwell, Salzer, Graw, Coon, Carroll, Neely, Chaffee. Ten-minute addresses in favor of the majority report were made by Messrs. Kynett, Potts and Knighten, and speeches were made in support of the minority report by Messrs. Sargent, Maine, Little, Forbes and Gray. These five men are advocates of the admission of women, but they insist that the question must be resubmitted to the Annual Conference. The discussion of the question will be continued on Tuesday.

CHARLES PARKHURST.

## "Deft" Furniture.

Every student of times and manners will be interested in the exhibition of historic reproductions of antique furniture now taking place at the warehouses of the Paine Furniture Co., on Canal St. The exhibition is only to continue for a few days longer, and our readers should certainly see this interesting collection of antique shapes and forms before it is scattered.

## The Conferences.

## New England Conference.

**Boston Preachers' Meeting.**—Rev. D. H. Tribou, Chaplain U. S. N., delivered an address before the meeting upon "Methodism and the People."

## South District.

**Boston, People's Temple.**—Two thousand members of the church and congregation gathered to show their pleasure at the return of their pastor, Dr. James Boyd Brady, and to welcome Mr. George F. Washburn and wife, who have been absent in Florida and the South for the past seven weeks. The reception was a magnificent demonstration of the love and esteem in which they are held by the people of the Temple. Before the reception and entertainment in the auditorium, a pastor's tea was given for Dr. Brady by Mr. and Mrs. Washburn. This took place at 6.30, and the presidents of the sixteen organizations of the Temple were among the guests. At 7.45 Dr. Brady and Mr. Washburn took their places on the platform in the main auditorium. A musical program was followed by addresses from Mr. Washburn and the pastor. Since Dr. Brady commenced his work 2,700 people have sought salvation at the church altars. Refreshments and a pleasant social evening closed the exercises.

## North District.

**Somerville, First Church.**—The people of this church tendered a reception to their new pastor, Rev. Geo. S. Butters, and his wife, last Thursday evening. Among the guests were Rev. E. B. Tead, Rev. Thomas Atkinson, and Rev. R. B. Moody, pastors of the neighboring Congregational, Presbyterian and Baptist churches, and Revs. R. L. Greene, W. J. Heath, and G. Beckman, pastors of the other Methodist churches in Somerville. A large number were present at the supper at 7 o'clock, after which words of welcome were spoken by Rev. Mr. Tead in behalf of the sister churches, and by Mr. A. L. Dodge in behalf of the local church, to which Mr. Butters happily responded. The evening was spent in a pleasant and informal manner. More than three hundred persons shook hands with Mr. and Mrs. Butters during the evening.

## East District.

**Marblehead.**—A pleasant reception was tendered the new pastor, Rev. Hugh Montgomery, last Thursday evening. All the local pastors were present, besides Rev. F. H. Knight and Dr. Chadbourne of Salem, Rev. W. A. Thurston of Beverly, the chairman of the school board, general secretary of Y. M. C. A., etc. About three hundred people were present. Ice cream and cake were served to all. Last Sunday the pastor received into the church 7 by letter, 5 on probation, 1 to full connection from probation, and baptized 4. The parsonage has been renovated and electricity put in. The Sunday-school has nearly doubled within the past three weeks. Mr. Montgomery's pastorate opens auspiciously.

## N. E. Southern Conference.

## New Bedford District.

**Middleboro.**—A fine reception was tendered the new pastor, Rev. G. A. Grant, April 17, at the church parson. A collection was served. Many were present. Mr. Grant made a very favorable impression Sunday, the 12th. His sermon was rather a talk upon personal and general matters relating to the new pastorate. The *News* says: "He is full of life and vigor, and it is believed he will give the church a new impetus."

**West Dennis.**—Much pleasure is expressed at the return of Rev. J. G. Gammons for the third year. The elaborate program of the Easter concert was one of the best, and the display of Easter and eulalia was exceptionally fine.

**North Truro.**—Rev. A. H. Seudder, just appointed to this charge, has made arrangements to bring a bride from Connecticut with him when he comes. This will be the third pastor in succession who has taken to himself a wife while preaching here as pastor of the Union church.

**Provincetown, Centre Church.**—A grand Easter concert was given, April 12, which eclipsed all previous efforts. The great audience, seating nine hundred persons, including the galleries, was completely filled. The floral display was very beautiful. Rev. W. P. Buck is pastor.

**Truro.**—Rev. W. D. Wilkinson has been returned to this people, and they are very happy. It was feared he might be lured away.

**Orleans.**—Rev. J. T. Docking, the talented lecturer and pastor of Tabernacle M. E. Church, Providence, gave recently here a lecture illustrated by one hundred views of European scenery. The Junior League, from the proceeds of their successful fair, have donated \$10 to the church, \$10 to the parsonage, and with the balance they expect to go to Pleasant Lake on a picnic.

**Centerville.**—The forest fire that started here burned over a space more than fifteen miles long and from one to four miles wide. The forests between this place and Sandwich are pretty thoroughly burned; 10,000 acres of woodland are destroyed. The stories told by the fire-fighters are thrilling.

**Falmouth.**—The Easter concert, which was given April 12, was very interesting. A large audience was present.

**Bourne.**—The pastor, Rev. R. E. Schuh, has been given a charming reception. Speeches, flowers, a collation, and a good time generally, made the evening memorable. On the first Sunday a congregation of about 275 met to greet the new pastor.

**Plymouth.**—On Friday evening, April 10, a reception was given Rev. J. H. Newland and wife upon their return for the fourth year. Westeyan Hall was prettily decorated with the League colors. A floral anchor stood upon the platform, and "Four Times Welcome" met the eye upon entering the hall. Addresses of welcome were given by representatives of the official board, Sunday-school, and Epworth League. Interspersed with music and recitation, Rev. E. W. Shurtleff and Rev. S. L. Morse, pastors respectively of the Congregational and Baptist churches, were present. After the introduction of the large company present, light refreshments were served. Mrs. Newland received a beautiful bouquet and Mr. Newland a sum of money for the purchase of a Standard Dictionary. For the first time in the history of the church the pastor was invited for the fourth year. The financial condition was never better, and the outlook is very auspicious.

**Fall River, First Church.**—Rev. S. O. Benton, the new pastor, has been very happily received. He has been busily engaged since Conference with the multiplicity of duties incident to his many offices, but has with his usual system allowed no interest to suffer. He has removed to the parsonage from his Providence home.

**Edgartown.**—Miss Hattie Shute, organist in this church, has been chosen by Superintendent Snell, of the Vineyard, as teacher of music in the public schools of Cottage City and Edgartown. This charge has voted to purchase a house suitable for a parsonage.

**Church Extension.**—The Conference Board has recommended a donation of \$600 to the Cataumet church.

## A WORD IN REPLY TO "KARL."

In the *HERALD* of April 22 "Karl" has given a kindly, though unfavorable, criticism of my little pamphlet, "The City of Mankind at the South Pole," in his "Book Notice" among the New Bedford District items. May I be permitted likewise publicly to state in reply to his serious accusations that all men are not of the same mind in regard to the point he made? When the "allegory" in question was delivered at a meeting of the Norwich District Ministerial Association some two years ago, and an objection similar to "Karl's" was raised by a brother, our good presiding elder heartily commended the essay as rebuking the actions of some churches which are the real "barbarisms" of the Bible. His view was endorsed by several other brethren. Profiting by their friendly criticisms, before printing the brochure I added a page based upon them, which, I think, sufficiently answers "Karl's" objection. Conscious of no curiously use of the Scriptures, I trust no such serious results as "Karl" apprehends will follow the perusal of the pamphlet, whether by "young people" or old.

Westport Point, Mass.

W. D. WOODWARD.

Glenwood Ranges have received three gold medals from the Mass. Geographic Association, and they deserve them. If housekeepers want to save time, trouble, temper and patience, they will at once possess themselves of one, and besides use no other.

## Vermont Conference.

## St. Albans District.

**St. Albans.**—Miss Louise Manning Hodgkins, president of New England Branch, W. F. M. S., gave a very fine conversational discourse to a large audience on Sabbath morning, April 12. In the death of Elijah Curtis the church loses a member who was active in its affairs for many years.

**Bakersfield.**—Wyatt C. Barnes, an old steward, died April 8, after a very short illness. He will be greatly missed in the church and community.

**Shelden.**—Rumor does not always accord with truth. Rev. R. C. Chrystie has been set on this hill where his light cannot be hidden.

**Johnson.**—Rev. H. Webster gained many friends during his year of service. A Junior League has been formed.

**West Enosburgh.**—Rev. J. E. Bowen retires from the work after completing fifty years of itinerant service. His home is at Westport, N. Y.

**West Berkshire.**—A pleasant reception was given Rev. W. H. Atkinson and wife at the close of the Conference year.

**South Franklin.**—Mr. Emery, assistant class-leader, a man of quiet habits, died alone in his office recently. This sudden departing has expressed a desire for, at the last meeting he at-

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## For Children's Day

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tended. For years he had enjoyed a high degree of Christian experience.

**Personal.**—Rev. G. W. H. Clark did not attend Conference on account of years and frailties.

**Seaston.**—Memorial windows have arrived, and will be placed in the church building at once. The dedication will occur soon.

**Montgomery.**—Both parishioners and many others desired the return of Rev. J. Q. Angell.

**North Hero.**—Rev. Geo. Burke has had a successful year, and is welcomed heartily as he returns for another year of devotion to the people's welfare.

**Essex Centre.**—Rev. C. P. Taplin will deliver the Memorial Day sermon.

**Richford.**—Mrs. W. R. Puff r was taken suddenly ill recently, and fell out of a chair. She is better now and will recover. D.

### St. Johnsbury District.

**Barrs.**—Eighty-four were present at the mid-week prayer-meeting last week. The case-meeting also starts off with much larger numbers than a year ago.

**Barton.**—The "Habes' Entertainment," consisting of an exhibition given by children from six to eight years of age, under the direction of Miss Nellie Case, was a great success.

**Craftsbury.**—After five years of faithful labor, which has been highly appreciated by his people—Rev. W. E. Allen has been removed and stationed at Chelsea in the Montpelier District. Inasmuch as a change had to be made through the expiration of the time limit, the parish is fortunate in having for its new pastor Rev. O. M. Boutwell, once a presiding elder, and a preacher of ability and acumen. May great prosperity attend the charge this year!

**Derby and St. Johnsbury Centre** have exchanged pastors. Both places are well manned, and all parties have reason to be pleased with the arrangement. It is fortunate that Mr. Chase can be retained on the district to continue his efficient work in behalf of the Epworth League movement.

**Canaan** has for its new pastor Rev. E. S. Gale, a graduate of Wesleyan University, who has taken studies in Boston University School of Theology, and is a young man of uncommon merit. He now has a large and growing parish inviting him to exert his powers to their utmost, and his people have a cultured and consecrated young man who is willing to spend and be spent for them.

**Keansville.**—Rev. O. E. Newton, the pastor, was given a reception by his glad parishioners upon his return from Conference.

**Greton.**—This charge is fortunate in securing the service of Rev. and Mrs. W. I. Todd, for the past seven years at Springfield and Bellows Falls. Mr. Todd has always achieved marked success among the children of his flock, and has many other strong points which make possible great success for him in his new field.

**Island Pond.**—Reluctantly parting with Rev. G. O. Howe, who has faithfully served them for four years, Island Pond people have reason to rejoice over the appointment to that place of Rev. A. E. Atwater. Having had long and successful work as the secretary of a large and flourishing Y. M. C. A., he came to our Conference two years ago and was stationed at Ludlow, where he has done a very useful work in building up and conserving the elements which he found in the church, in largely increasing his congregation and raising the prestige of the society in the community, and in notably improving the church property. All indications point to a year of success in a church which has such a man for pastor, and a General Conference delegate and Lieutenant-Governor and worthy associates for a board of stewards.

**Newport.**—If any pastor on the district can point with pardonable pride to visible monuments of his work, that brother is Dr. A. L. Cooper, who has just closed a five years' pastorate at Newport, and whose labors have resulted in a remodeled and rejuvenated church edifice, a new parsonage completed and sold and another under fire headway, and an enlarged and encouraged church membership. That the work will in no wise suffer under the new administration, and that the new pastor will be fertile in expedients, indefatigable in labor, and apt and thoughtful in his public utterances, those who know Rev. Geo. O. Howe the best will be the quickest to gladly admit.

**Frederburg.**—Notwithstanding the fact that he is a septuagenarian, and is still obliged to go on crutches on account of his fracture of last winter, the people of this place preferred Rev. P. N. Granger to any other man the Bishop might be willing to send them, and showed good sense in so doing.

**Lowell.**—This church is set off by itself this year, and has for its pastor Rev. C. W. Robinson, a bright young man from the Boston University School of Theology.

**Newbury Centre.**—Another new charge has been made by taking Newbury Centre and Boltonville and setting them up to ecclesiastical house-keeping by themselves, with Rev. H. C. McDougall, recently from Canada (from which some of our best pastors have come), as the head of the house. Success to the venture!

**Plainfield.**—To the regret of a large number who have become identified with the Methodist congregation during its ministry, and to the sorrow of many among the church membership, Rev. J. E. Farrow was removed and stationed in the pleasant village of Wilmington on the Montpelier District. It is understood that it was Mr. Farrow's desire to make a change, and he is to be congratulated upon receiving so pleasant a new field of labor. The church is highly honored in having for its new pastor Rev. Dr. A. L. Cooper, one of the best known

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and best loved men in the whole Conference—a man whose praise is in all the churches. May concord and co-operation produce continual success!

**St. Johnsbury.**—Something of the hold which Rev. Thomas Tyrie and wife have upon this parish and burgh may be indicated by the magnificent send-off which was given them by the church and townspeople upon the Monday evening following the reading of the appointments which returned them to St. Johnsbury for another year. The occasion chanced to be the twenty-fifth anniversary of their marriage, and elaborate preparations for its observance had been made by his people in the absence of Mr. Tyrie at Conference. Private congratulations were tendered at the parsonage at 8 o'clock, after which the happy couple repaired to the spacious church which was crowded with citizens regardless of church affiliation. The St. Johnsbury orchestra rendered stirring music. Mr. A. L. Bailey, long the superintendent of the Sunday-school, gracefully acted as master of ceremonies. A congratulatory address of pith and point was delivered by Presiding Elder Hamilton. Mr. H. N. Turner then, in behalf of the church and those present, made a most happy speech, at the close of which gifts were presented as a token of the esteem in which the parties are held. The gifts included a hundred silver dollars, a beautiful silver tea-set of eight pieces, and a large number of other valuable gifts too numerous to mention here, but some of them coming from parishes in the New Hampshire Conference where Mr. Tyrie still has hosts of friends. Both Grace Church and Pastor Tyrie have reason to be congratulated upon the success of the occasion and the happy state of affairs which it so strikingly illustrates. RETLAW.

## New Hampshire Conference.

### Manchester District.

During the session of the General Conference direct all correspondence intended for the presiding elder to Cleveland, Ohio, care General Conference.

At the last visit to St. Luke's, Derry, we were privileged to preach to a crowded house the 77th anniversary sermon for the Odd Fellows. The recent damage to this church has been repaired and it is now in better condition than ever.

The quarterly conference at Londonderry voted unanimously to adopt the weekly-offering system of raising what funds are necessary in addition to their income. Only two or three churches now remain on the district that have not this plan in operation.

Donations as a form of reception, or receptions without the donation feature, have been prominent since Conference at Derry Depot. Rev. H. E. Allen was caught on the fly as soon as he returned from Conference, and a vestry full of people gave him a welcome, that was, as he says, "silver-tipped." They were the recipients of several pieces of silver ware. Rev. Edgar Blake was received in a pound-party way at Derry Depot. Dr. J. W. Foster, of Portsmouth, gathered several hundred together to give him and his family the hand of welcome. Nashua did likewise with Rev. J. M. Durrell and his assistant, Rev. C. C. Garland. The churches at Grafton and Goffstown each gave their pastors, Revs. J. D. Folson and C. J. Brown, a pound-party. An elaborate reception was tendered Rev. C. E. Hall, of Lebanon, at the home of E. H. Thompson. There may have been many others, but these are all we have been advised of at the present writing. We have reason to think that there is very general satisfaction among the churches over the appointments.

Rev. W. S. Seale has been hindered in getting at his work by sickness. His hard labor in closing up his ten years of service at Lawrence caused a nervous breakdown. He is at his post, and by the time this is in print will doubtless have begun his preaching. His appointment gives great satisfaction to the Methodists of Manchester.

Rev. C. U. Dunning is laying hold of the work at St. James', Manchester, with the vigor of a man of thirty. The congregations thus far have been double the usual size. They are very hopeful of a grand year. They have advanced the claim \$50 and are now without any missionary aid. This looks like success.

The work at North Salem and East Hempstead opens very hopefully. An effort to divide the forces at the latter place has been made, but it now looks as if it would only strengthen the things that remain and little if anything be lost. At North Salem the third Sunday morning 130 were in the congregation. At the evening 130. Only eleven of this latter number were professing Christians.

Rev. M. C. Pendergast, the new pastor at Keene, has been very kindly received by the people. They were very sad over the loss of Rev. James Cairns, but loyally turned to support the new man when he came. No pastorate here was ever more successful than that which has just closed, and no man was ever more highly regarded than Mr. Cairns. B.

### Dover District.

Work is opening very well generally.

**First Church, Haverhill.** having secured the only man on whom the board could harmonize, will doubtless put in the best work possible in all lines and thus insure a successful pastoral term for Dr. Mills, since co-operation of pulpit with pew is a necessity to success.

**Rochester, First Church,** heartily welcomed Rev. Wm. Hamsden's return and will do its best another year to make the kingdom flourish in this land.

**Sanbornville and Brookfield** are more than pleased with the return of Rev. John Hooper, and are starting the financial year in good order and looking for a gracious jubilee.

**Centerville, Lowell.**—This church, at the annual meeting of the board of trustees, held April 20, passed unanimously resolutions expressive of their sorrow at the decease of Rev. Sullivan Holman, and their affectionate appreciation of his noble and useful life. The resolutions declare that "in his death the church has lost a zealous advocate of its faith and an earnest and untiring worker in the upbuilding of her institutions; the cause of temperance a fearless and outspoken exponent of its principles; the world a man of unblemished character, an affable, a dignified and courteous Christian gentleman; his family a kind and loving brother and husband; our own society one who sacrificed his time, his talent, his health, and his worldly possessions that it might be firmly established as a power for good in this community." G. W. N.

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## Church Register.

**HERALD CALENDAR.**  
Central Circuit Fr. Mtg. at So. Framingham, May 12  
Dover Dis. Ep. League Annual Meeting at Amherst, June 10  
Norwich Dis. Min. Assn. at New London, June 15, 16  
Northern New England Chautauqua Assembly at Fryeburg, July 20-Aug. 15  
Maine State Ep. League Convention, at Rockland, July 20-21

**POST-OFFICE ADDRESSES.**  
Rev. E. W. Virgin, Dedham, Mass.  
Rev. Edwin F. Jones, 157 Backus St., Providence, R. I.  
Rev. George H. Brightman, 20 America St., Providence, R. I.

### Money Letters from April 27 to May 4.

J. E. Budden, A. W. Baird, A. L. Brown, J. H. Buckey, Winston Brownell, S. A. Sander, Mrs. D. W. Bennett, A. B. Blake, E. A. Carter, E. P. Clark, T. O. Chapman, I. P. Chase, J. W. Cotton, N. M. Eaton, Noble Crocker, H. P. Chapin, Mrs. J. T. Davis, S. M. Danton, W. E. Davenport, T. J. Everett, E. P. Farley, J. E. Fay, O. T. Hatch, J. W. Hackley, C. H. Holmes, W. F. Holmes, A. Hamilton, J. H. Irvine, J. H. Keach, M. E. King, H. S. Kimball, John Martin, D. O. Newcomb, M. W. Newbert, M. S. Preble, H. A. Peare, S. D. Pettigill, W. W. Rice, J. E. Rickards, W. F. Stewart, E. O. Thayer, J. M. Taber, O. H. Thayer, Charles Tilton, George Van Alstyne, T. O. Watkins, Mrs. I. L. Wheelock.

**W. F. M. S.**—The Dover District Women's Foreign Missionary Society will hold its semi-annual meeting at St. John's Church, Dover, Thursday, May 14, commencing at 11 o'clock. An interesting program has been arranged. Mrs. Harrison and Miss Hartford will be present to assist. Dinner will be served by the Dover ladies. Mrs. A. A. Perkins, Sec.

**CITIZENS' LAW AND ORDER LEAGUE OF MASSACHUSETTS.**—The annual meeting will be held at the office of the organization, 26 Bromfield St., on Wednesday, May 8, at 1.30 p. m. It is earnestly desired that there shall be a full attendance, as matters of great importance are to be considered. E. H. Capen, President. J. F. O'Hara, Sec. pro tem.

**EVANGELICAL ALLIANCE.**—May 11, at 10 a. m., in Bromfield St. Church. Subject: "Self Murder: The Cause and Cure of Suicide." Speakers: Rev. A. S. Campbell, D. D.; Essay by an eminent Episcopalian, to be read by the Secretary; Rev. Reuben Thomas, D. D.; Rev. Daniel Dorchester, D. D. WILL O. WOOD, Sec.

**FREACHERS' AID COMMITTEE.**—The Freshers' Aid Committee of the New England Conference will meet on Monday, May 11, at 10 a. m., in the Historical Room, Wesleyan Building, 18 Bromfield St. L. R. Bates, Chairman.

**W. F. M. S.**—The regular monthly meeting of the Executive Committee of the New England Branch of the W. F. M. S. will be held in the Committee Room, 26 Bromfield St., on Wednesday, May 13, at 10 a. m. Mrs. M. D. Durell, Sec. Sec.

**AMERICAN PEACE SOCIETY.**—The annual public meeting of the American Peace Society will be held in Washington Hall, Institute of Technology, Burlington St., Boston, on Wednesday evening, May 13, at 7.45 o'clock. Addresses will be given by Dr. Lyman Abbott, Dr. Edward Everett Hale and President Francis A. Walker. The subject of discussion will be "International Arbitration," especially in reference to the duty and practicability of its permanent adoption, as a method of settling controversies, by the United States and Great Britain and other civilized nations. The Society extends a cordial invitation to all to be present.

ROBERT TRENT PAINE, President. BENJAMIN F. THURGOOD, Sec.

**NOTICE.**—The next meeting of the East District Ministers' Wives' Association will be held May 13, at 10 o'clock, with Mrs. R. P. Walker, at 13 Kentworth St., Faulkner (Malden). Leave Stage Branch steam-car at Faulkner Station. Leave electric corner of Pierce and Salem Sts., at the Faulkner School. Program to be announced at the meeting. All ministers' wives and widows residing or visiting on the district are members. Let every old member be present to greet the newcomers. A most cordial invitation is given the sisters new to the district to be at this first gathering of the Conference year, to meet old friends and new neighbors. ALICE M. TIBBELL, Cor. Sec.

**CENTRAL CIRCUIT FREACHERS' MEETING** at South Framingham, May 13.

**PROGRAM.**  
8.30, Devotions, Webber; Summer Sunday Devotion, and How to Guard against It, Peterson; Some Experiences in the Revised Version, Martin. Quis: Sermons, Woods. 10.30, Dinner. 1.30, Devotions, Webster; Business; What I would Do If I were a Minister, J. H. Henningsway; What I would Do If I were a Layman, Wright. Quis: (1) What is the Purpose of the Sermon? (2) State Essential Qualities of a Sermon, Webber; (3) What Fools should be Avoided? Smiley; (4) How Far should Preaching be Expository, Hortatory, Doctrinal, or Practical? Wilder; (5) Give Examples of Sermons from the Scriptures, Butler; (6) State Advantages and Disadvantages of MBS. Preaching, Wright; (7) State Advantages of Extensive Preaching, Coon; (8) Should Text or Subject be Selected First? Mearns; (9) What Time is Necessary to Prepare a Sermon? Webber; (10) How Early in the Week should Subject be Selected? Crosby; (11) How Long should the Sermon Be? Higgins; (12) What Relation should Hymns and Lessons Bear to the Sermon? Day.

A cordial welcome to the new preachers and their wives at this their first meeting with the Central Circuit.

A. WOODS, T. O. MARVIN, Com.

## Marriages.

**BRADBURY—GUILFORD.**—In Hollis Centre, Maine, April 18, by Rev. G. F. Cobb, Harrington G. Bradbury and Georgis A. Guilford, both of Hollis Centre.

**HODGDON—RICE.**—In Hallowell, Me., April 29, by Rev. O. W. Lovell, Benj. S. Hodgdon, of Hallowell, and Mrs. Mary Addie Rice, of Hallowell.

**FRENCH—CLARK.**—In Springfield, April 22, by Rev. Charles Tilton, George W. French and Etta May Clark, both of Springfield.

**WOOD—GIBBONS.**—Also, by the same, April 22, Loren S. Wood and Grace A. Gibbons, both of Springfield.

**LAMBERT—BOWELL.**—LAMBERT—BARRANS.—In Pleasantdale, Me., April 28, by Rev. W. Canham, of Old Orchard, George Lambert and Katherine Bowell; also Albert Lambert and Eliza A. Barrans, all of Pleasantdale.

**TO THE READERS OF "ZION'S HERALD."**—In the HERALD of the 23d ult., under the heading of "Frank Jones and the Kent's Hill Seminary," I read the following language: "Rev. Dr. D. B. Randall, a trustee, pleaded for the withdrawal of the resolutions on the ground that the institution was encumbered with debt, that the election of Mr. Jones promised relief in the expectation of large donations from him, and that the end justified the means." I said not one word about Mr. Jones or his donations, or that "the end justified the means." I placed my opposition to the resolutions on entirely different grounds. Others opposed the resolutions who said nothing about Mr. Jones, but presented their opposition upon the same grounds that I did. Portland, May 1. D. B. RANDALL.

### QUARTERLY MEETINGS.

PORTLAND DISTRICT—FIRST QUARTER.

**APRIL.**  
Saco, 13, a m and eve; West End, 26, a m; Congress St., 26, eve.  
**MAY.**  
Kennebunk, 5, eve; 5 p m; Pine St., 16, eve; Westbrook, 16, eve; Woodford, 18, a m; West Scarborough, 20, p m; South Portland, 19, p m; Kennebunkport, 21, eve; Knightville, 10, eve; West End, 22, eve; Pleasantdale, 11, eve; Kenar Falls, 23, eve; 24 a m; Buxton, 14, eve; 17, eve; Cornish, 34, p m, 36, eve; Standish, 17, p m; Gorham School St., 26, eve; Gorham, North St., 14, eve; Sanford, 20, eve; 21, eve; 17, a m; Alfred, 26, eve; 31, a m.

**JUNE.**  
Chester St., 1, eve; Saco, 17, eve; South Portland, 2, eve; Ellery, 18, eve; 21, eve; Bowery Beach, 5, eve; Ellery, First Ch., 26, eve; Old Orchard, 5, eve; 21, a m; Goodwin's Mills, 6, eve; 7, South Ellery, 21, p m; a m; Congress St., 22, eve; W. Kennebunk, 7, eve, 8, eve; Knightville, 23; Woodford, 18, eve; Berwick, 26, eve; 28, eve; Eliot, 15, p m; 14, a m; So. Berwick, 27, eve, 28, a m; York, 14, eve, 15, eve; Biddeford, 26, eve.

**JULY.**  
Biddeford, 8, a m; W. W. 14, 15, eve, 13, a m, eve; South Biddeford, 4, p m; Shapleigh, 13, p m; Biddeford Pool, 5, eve; Peak's Island, 18, eve; 19; Mary's Ridge & O., 26, 28.

**AUGUST.**  
Gorham School St., 2, a m; Pine St., 2, a m; Westbrook, 5, eve; Congress St., 2, p m.

Quarterly conferences are marked \*.  
Some places appear twice on the list, as the business meetings are held before it is practicable to have Sabbath service. G. B. PALMER.

### LAWISTON DISTRICT—FIRST QUARTER.

**APRIL.**  
12, 19, Rumford Falls; 27, Mason; 26, a m, Bethel; 26, West Paris; 26, p m, Newry; 26, North Paris; 26, Greenwood.  
**MAY.**  
3, a m, Auburn; 2, Bryant's Pond; 7, Buckfield; 22, Locke's Mills; 8, East Buckfield; 23, 24, a m, Rumford Centre; 9, 10, a m, Brighton; 24, eve, 26, Andover; 10, eve, 11, Naples; 20, 31, m, Lewiston; 14, 17, Libby & Libby's Falls; 21, p m, North Auburn; 20, Mechanic Falls; 21, eve, Turner.

**JUNE.**  
6, 7, a m, Norway; 16, South Auburn; 7, eve, 8, South Paris; 20, 21, a m, Harpswell; 8, North Norway; 21, eve, 22, Orr's Island; 10, Boister's Mills; 23, Chebeague; 12, 14, a m, South Waterford; 24, Long Island; 14, p m, Sweden; 27, 28, Baldwin & Hiram; 26, Fryeburg.

**JULY.**  
1, Stowe; 12, 19 a m, Bowdoinham; 4, a m, Conway; 13, eve, 20, Brunswick; 5, p m, Conway Centre; 21, Oxford; 6, eve, 6, North Conway; 22, Washville; 11, 13, a m, Gorham; 23, 24, a m, Beason St., Bath; 12, eve, 13, Berlin; 26, p m, 27, Wesley Ch., Bath; 16, West Cumberland; 27, West Bath; 17, Palmyra & Cumberland; 22, Yarmouthville; 26, East North Yarmouth.

**AUGUST.**  
1, 2, Empire & Minot; 2, 3, Durham & Pownall.

J. ALBERT CORRY.

### PROVIDENCE DISTRICT.

**MAY.**  
5, E. Weymouth, Porter Ch.; 20, Providence, Broadway; 10, 10, Rockland; 21, Hebronville; 10, eve, Hallowell; 22, Providence, Mathews St.; 11, Hallowell; 23, Providence, Hope St.; 13, West Abington; 24, a m, Hope St.; 13, Holbrook; 24, eve, Providence, Broadway; 14, South Brainerd; 26, Providence, Ashbury; 15, Providence, Swedish; 26, Elverside; 16, 17, Mansfield; 27, Pawtucket, First Ch.; 16, Newport, First Ch.; 20, Drownville; 18, Newport, Swedish; 26, Pawtucket, Thomson Ch.; 21, a m, Providence, Mathews St.

E. C. BASS, P. E.

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## Our Book Table.

A Defence of Christian Perfection. By Daniel Steele, D. D. New York: Hunt & Eaton.

This is a criticism on Dr. James Mudge's "Growth in Holiness toward Perfection." These two volumes contain the records of a civil war between the authors. Both believe in Christian perfection, but in these volumes they are treating different types of it. The perfection of which Dr. Mudge writes is absolute, full and final; the goal toward which our entire Christian life is an aspiration and endeavor; a condition unattainable in our mortal stage, and possible only to those who have escaped the corruption that is in the world through lust and entered the rest above. Dr. Steele, on the other hand, writes of that ripeness and wealth of Christian experience in the present course of life, in which love dominates the heart and life. The two authors are pressing toward quite different goals—goals so separated that the runners would not naturally meet in their whole course. But Dr. Steele sees points at which the track of the one impinges upon the other.

The central criticism of Dr. Steele lies against his author's definitions. He objects to the definitions because they are non-traditional and defective in their elements. We think the exception that a writer must follow traditional definitions is not well taken. A writer must be allowed to construct his own definitions. All we can demand is that he justify and abide by them in the later course of his argument. The case is often made clearer by a fresh definition. When a subject is presented in a new form, or in an unusual way, the author or speaker has always been allowed to adjust his definition; but, of course, he must thus hew to the line he has drawn. Now Dr. Mudge was presenting the subject of Christian perfection in a new aspect, and it strikes us that he had a clear right to adjust his definition. And as to the adequacy of his definition, the critic had no right to claim a perfect definition. Nobody ever saw a perfect definition. Ninety-nine out of every hundred definitions are lacking in important elements; nevertheless they may answer their purpose as definitions. The only thing the critic can demand is that the definition has those elements suitable to the purpose for which the definition is used. The definition may not meet all cases; the question is whether it meets the case in hand; and, if so, it is adequate for the author's purpose. We do not here raise the question as to whether Dr. Mudge's definitions be adequate; we simply say the critic has set up a standard by which he himself cannot abide. His narrow view about definitions colors and vitiates the whole course of his criticism. That the book contains many good things goes without saying; but they are in spite of a misapprehension in his central thought. In plan, aim and method the two authors differ widely from each other, and yet Dr. Steele criticizes Dr. Mudge as though he were writing of the Wesleyan view of perfection. He does not keep before him, or at least does not keep in view of the reader, the aim of the book he is criticizing.

Dr. Steele's book has another grave defect which ought not to pass unnoticed. We refer to the flippancy way in which he deals with statements and arguments of his author. Ridicule is sometimes proper, but hardly in treating serious matters—most of all in dealing with such a subject as Christian perfection, which requires the utmost candor and fairness. To raise a laugh is usually easier than to produce a solid argument; but on serious subjects the solid argument alone will carry conviction with sensible people. Having noticed these two or three seamy places in the book, we must pass, for want of space, its better features.

Spring Notes from Tennessee. By Bradford Torrey. Boston: Houghton, Mifflin & Co. Price, \$1.25.

Bradford Torrey studies nature at first hand. He sees with his own eyes the beautiful forms and colors of landscape, beast and bird, and hears with his own ears the sweet voices and delightful harmonies of nature; and what he receives into his own consciousness by study he is able to give forth in attractive forms for the inspiration and guidance of others. The nine chapters of the book first appeared as articles in the *Atlantic*, and will be re-read with delight by every lover of nature in this more permanent form. The "notes" are all from Tennessee. His studies extend over Missionary Ridge, Look-out Mountain, Chickamauga, Walden's Ridge, and along the river. His specialty is ornithology; but he studies the birds in their setting in the landscape—in field and forest and under the blue canopy. This gives a wholeness to his studies and lends interest to his books for the general as well as the scientific reader.

Horace Mann, the Educator. By Albert E. Winship. Boston: New England Publishing Co. Price, 50 cents.

Mr. Winship has contributed an admirable monograph on our great educator. In these sixteen brief chapters he touches the main incidents in his life, dwelling more fully on his services in the cause of education. He describes the school system as Mr. Mann found it, and then details the improvements he effected and the opposition to them. His story as an educator is a notable one, and is finely told in this little book, which must be prized by all educators, especially by those of Massachusetts, where Mann was a favorite son.

Dolly Madison. By Mand Wilder Goodwin. New York: Charles Scribner's Sons. Price, \$1.25.

We have here the latest instalment of the admirable series on "The Women of Colonial and Revolutionary Times," in course of publication by this House. Dolly Madison formed a con-

necting link between the people of the Revolution and the elder of those still living. Familiar with Washington, Jefferson, Hamilton, Burr, Lafayette, Paul Jones and Talleyrand, she lived on in the administrations of Van Buren, Polk and Taylor. In sketching such a life, the author very properly gives its setting and social background, making "the volume less a formal biography than a sketch of the social and domestic life of the epoch as it affected Dolly Madison." The narrative is at once free, spirited and accurate. The reader sees the distinguished wife and widow of the President of the United States amid the associations of her childhood, mature life and graceful age, and knows her more perfectly in knowing her environment. This is one of the most delightful volumes of the series thus far issued.

The Evolution of Woman. By Henry Whitney McKim. New York: Harper & Brothers.

The author in poetic strains traces the course of woman from the Garden of Eden to this day, with illustrations at once comic, symbolic and historic. In each age and country she appears in the appropriate form and fashion, from the plucking of the forbidden fruit in Eden to the riding of the bicycle and peddling pills in our own time. The volume is handsomely bound, and the lessons in verse and picture are very expressive. Woman wins the day at length, and becomes ruler of this lower world.

A Parting and a Meeting. By W. D. Howells. New York: Harper & Brothers. Price, 40 cents.

In this little volume Mr. Howells gives us another Shaker story, delightfully told. Roger Burton and Chloe Mason are engaged to be married; but on a visit to the Shaker village Roger is induced to join the society. They part, but long years afterwards Chloe with her grandchild visits her first love. The meeting again after so many years makes one of the most curious passages of the story. It seems to us this is one of the most enjoyable of Howells' stories.

The Scholar in Politics. By Hon. Richard Olney. Philadelphia: Henry Altemus.

The Young Man in Business. By Edward W. Bok. Philadelphia: Henry Altemus.

The Young Man in the Church. By Edward W. Bok. Philadelphia: Henry Altemus.

The Spills System. By Carl Schurz. Philadelphia: Henry Altemus.

These four little volumes issue from the same House. They are attractively bound and treat of important matters. Mr. Bok is a leader of young men, knowing their needs and dangers and how to furnish wise counsel to guide them in the conduct of life. The above little books from his pen, treating of business and the church, were first published in the magazines, and here re-appear on account of their intrinsic value. In the fourth we have Mr. Schurz's masterpiece on the evils and dangers of the spoils system. It is one of the wisest words ever spoken on the subject. "The Scholar in Politics" is a strong and graceful word spoken at the commencement of Brown University by our present Secretary of State. These books are worthy to live and to be read by the young men of our generation.

The Student's Life of Jesus. By George Holley Gibber. Press of Chicago Theological Seminary.

This volume contains a critical digest of the materials for the life of our Lord. Compactness and accuracy are its two most striking features. The material is given in sufficient fullness, but it is sifted and arranged. It is a book, not for popular use, but for the student of the great Life of the Gospels. The careful reader will find it very quickening and suggestive. The hard questions come to the front, and methods of solution are brought alongside. The author does not aim to compete with the larger lives of Christ which embody His teaching; his aim rather is to give such an outline as will guide the student in the study of the events in the life of the Master.

Natural History of Sethorne. By Gilbert White. Boston: Olin & Company.

White's "Sethorne" is one of the immortal books. The author was in intimate sympathy with nature in field and forest; he knew fish and fowl, the birds of the air, and creeping things and plants on the earth. The book has outlived most works on natural history even of later times, and has been published in many forms. This Boston house issues it in cheap but firm binding as a volume in their "Classics for Children." Edward S. Morse, the editor, abridges it somewhat, and furnishes an introduction and biographical sketch. The work in this form is admirably adapted to the tastes and needs of the young.

The Landman: A Story of Today. By Thomas Hardy. New York: Harper & Brothers. Price, \$1.50.

This is another instalment of Harper's re-issue of Hardy's novels. It is a story of today, treating of the new conditions of modern so-

cietly introduced by the discoveries and inventions of the present century. Paula Powers, the heroine of the story, is the daughter of a great railroad king, who left her at his death an enormous fortune. Among her possessions was De Stancy Castle, whose history runs back for centuries. This joins the old wealth to the new money aristocracy. The tale is a study of the effects of this new condition on the character of the heroine.

THE WAY, THE TRUTH, THE LIFE. By L. Cameron. (Cincinnati: Cranston & Curtis. Price, 50 cents.) This is a brief manual of practical piety. The topics are such as salvation, assurance of faith, the joy of service, future Gospel blessings, what Jesus is and His preciousness. Each point is illustrated by abundant Scripture references.

YET THOROUGH. By Novus Homo. (New York: The Health Culture Company.) The author in this pamphlet considers man as an animal, as a magnetic battery and an electric telegraph machine, and as Americanized. He has a grand field in the republic, but he needs to be on his guard against dangers of climate, soil, and political influences.

WALKING WITH GOD. By Samuel Bond Randall. (New York: Fleming H. Revell Company. Price, 60 cents.) Another excellent book of devotion. It tells of fellowship with the Divine and movement in harmony with His will and word. It contains a series of fruitful and delightful meditations on the record of Enoch's experience—the way, and the fruits by the way. No Christian can read it without profit.

HOW TO STUDY THE BIBLE FOR GREATEST PROFIT. By R. A. Torrey. (New York: Fleming H. Revell Company. Price, 50 cents.) Methods and fundamental conditions are considered in order. The first treats the study of individual books, topics, biographies, and types, and the second the conditions, mental and moral, of the student.

A suggestive and helpful book for the use of Bible students.

SEARCH LIGHTS FOR SOUL WINNERS. Selections Arranged by Tina and Emma Tucker. (Nashville: Barbee & Smith. Price, 15 cents.) A small and admirable collection of helps and suggestions.

THE TESTIMONY OF THE LAND TO THE BOOK. By Rev. David Gregg, D. D. (New York: E. B. Treat, 5 Cooper Union. Price, 35 cents.) The Land is the most expressive commentary on the Book.

It furnishes at once a background and important items of evidence. Dr. Gregg has set forth this land argument in his own masterly way.

PICTURE WORK. By W. L. Hervey, Ph. D. (Meadville: Flood & Vincent. Price, 30 cents.) This tract is No. 3 in the "New Education in the Church Series." The picture-book is commended, and the reader is told how to use it.

SILVER ANNIVERSARY. Rev. Robert Stuart MacArthur, D. D., Calvary Baptist Church, New York. (New York: G. P. Putnam's Sons.) This neat volume contains an account of the services on the 25th anniversary of the pastor's settlement over Calvary Baptist Church, including the anniversary sermon and the dedication of Memorial Gate, Memorial Organ, and Memorial Tablet. For the friends of that great church the volume makes a beautiful souvenir, which cannot fail to be cherished.

READINGS FROM THE BIBLE. Selected for Schools, and to be Read in Union. (Chicago: Scott, Foresman & Company. Price, 25 cents.) This admirable volume of selections from the great Christian Book, by which not only the church, but our civilization, is shaped, originated by the Chicago Woman's Educational Union, and was prepared by a committee consisting of W. J. Onahan, J. H. Barrows, and C. C. Bonney. It is an ideal book. The selections are brief, varied, and well adapted to be read in schools. It contains readings from the richer part of the Scriptures eminently adapted to be helpful to the young.

THE ROMAN SINGER. By F. Marion Crawford. (New York: Macmillan & Company. Price, 50 cents.) Crawford's "Roman Singer" has been a favorite with the novel-reader. The story is here given in cheap form, with paper covers, but in the full, open type of the more expensive editions. It forms the first number in the second volume of "Macmillan's Novelists' Library."

## Magazines.

The Methodist Review for May-June is a decidedly good number. The eleven articles are strong and adapted to the time and circumstances. Prof. John Bigham leads in an expository article on the new or experimental "Psychology." Rev. J. B. Kenyon has a neat and clear account of "The Character and Works of John Keats." Rev. R. F. Bishop treats the labor and capital question under "After Capitalism,"

What? President Stevenson shows that "The Methodist Episcopal Church in the South" has been doing a very creditable work for both the whites and the blacks. Prof. G. A. Coe dwells on "The Theoretical and the Practical," endeavoring to find the distinction between them. Prof. William MacDonald treats "The Personal Element in Social Reform." Dr. T. H. Pearse has a full "History of the Third Restrictive Rule," with suggestions for the members of the General Conference. Rev. D. G. Downey contributes "Methods and Principles—A Study in Methodist Polity." The "Notes and Discussions," "The Arena," and "The Itinerants' Club" have good suggestions, which are followed by a review of the missionary work for the four years past. (Hunt & Eaton: New York.)

The Missionary Review of the World for May opens with "The Twofold Relation of the World Kingdoms to the Kingdom of God," by the editor-in-chief. H. P. Shawe gives "Nine Centuries of Buddhism." F. F. Ellinwood describes the condition of "Missions in Siam and Laos." George Smith continues his "Missionary Romance." James Johnston considers "Christ's Teaching about Money." Dr. Arthur Neve calls attention to "Unevangelized Central Asia." The "Editorial Department" notes the march of events—the "Armenian Relief Fund," the "McAll Mission in France," "Affairs in Madagascar," and mission "Work in Jerusalem." The number contains its usual fulness of information from the "Field of Monthly Survey" and in the "International Department." (Funk & Wagnalls Company: New York.)

The New England Historical and Genealogical Register for April has as a frontispiece a likeness of the late Governor Bullock, and the leading article is a biographical sketch of the same by the editor, John Ward Dean, a master in the department of local and family history in New England. Then come the "Diary of Rev. William Holmes, of Chilmark;" "The Fort at Great Island;" "Roger Williams;" "The George Stocking Family;" "Baptists in Pembroke;" "Partners in the Land Bank of 1740;" "Muster Roll of Capt. Cartwright, 1777." The Register always contains much that is curious about our family and local history, and traces the families back, when possible, to the Old World. (Historical and Genealogical Society: Boston.)

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## Obituaries.

**Grace.**—Mrs. Lottie N. Grace, daughter of George H. Dudley, was born Nov. 10, 1866, and died April 3, 1896.

She was converted in 1882 and baptized in July of that year, uniting with the City Point M. E. Church. Since then she has always been an efficient teacher in the Sunday-school and an excellent worker in the Epworth League. She was always spiritual, and active in every good work. None knew her but to love her.

Jan. 26, 1894, she was married to Warren B. Grace. After a little more than two brief years she passed to be forever with the Lord.

W. A. Wood.

**Crosby.**—Miss Ruth M. Crosby was born May 1, 1839, and died in Springfield, Mass., Feb. 9, 1896.

She was the daughter of John K. Crosby, one of the early and strong supporters of Asbury Methodist Episcopal Church. Converted in youth, she immediately connected herself with the church; and while for many years, by reason of ill health, she was debarred from active participation in its duties and privileges, during the past five years she gave evidence that the Lord had been preparing her for important service, and she faithfully met her responsibilities.

It is rare, indeed, that a church is called by part with a member so universally loved and so deeply mourned as this sister. Too much cannot be said of her true worth. She was quiet and retiring, modest and unassuming, yet possessed those qualities of mind and heart that never fail to call forth the love and esteem of all. In the Sunday-school, as scholar, as teacher, and finally as assistant superintendent, she exerted a wide and helpful influence. As the efficient treasurer of the Woman's Foreign Missionary Society, and a staunch and loyal promoter of the Woman's Friday afternoon prayer-meeting, as well as all other means of grace, she proved her ardent love for the church of her choice and her faithfulness in all things pertaining to her religious life.

For many years she had lived with her sister, Mrs. S. L. Kenyon, to whom her companionship seemed almost indispensable. "God's ways are not our ways," but what we know not now we shall know hereafter. In the very last days of our sister's life God seemed to lay a great burden on her heart for the conversion of those in the Sunday-school who had not given their hearts to Him; and her last public testimony, ten days before she died, will be remembered by those who heard it as breathing out the spirit of Him who gave Himself for the world. Precious fruits are already seen in the deep religious spirit that prevails in the school.

Miss Crosby leaves three sisters to mourn their loss: Mrs. S. L. Kenyon, Mrs. Hattie E. Morris, and Mrs. Julia A. Lovejoy, all of Springfield.

**Carlton.**—Mrs. Mary Etta Clifford Carlton was born July 6, 1862, and died Feb. 26, 1896.

Mrs. Carlton was one of God's quiet women. She was the light of her home, a perfect neighbor, a true friend, and a sincere Christian. At about the age of eighteen she was converted and soon joined the Methodist Episcopal Church in Bristol, N. H. Shortly after this she married one of God's true noblemen, Theodore L. Carlton, at the present time an honored trustee of the church in Melrose, Mass. For a number of years this happy couple have lived in Melrose, where Mr. Carlton has been conducting a successful business, and they have won a host of friends, all of whom extend to him and the motherless children their sincerest sympathy in this great affliction.

Mrs. Carlton was an intense Methodist, though sectarian bigotry found no place in her heart. She believed in the work of the Methodist, and she realized that she had her part to do. She believed in the literal presence of Jesus, and as she went about doing good, she carried blessings to the many because of his abiding presence with her.

At her solicitation—no children coming to this Christian home—two children were adopted, and a better mother never trained the child life in the home than this child lover. The fruits of this labor are already visible, but the coming years will show the full harvest.

The severe accident which befell her while riding with her husband and little boy, and which was the direct cause of her death, caused great discomfort and much severe pain, but through it all she lived the beautiful, uncomplaining life which will be cherished in memory by her husband in the years that are to come. The sunshine which characterized her life scattered the heavy clouds during the days of extreme suffering.

The day of the funeral was very stormy, but the home was crowded to its utmost by friends and neighbors, most of whom came a long distance to pay their last tribute of love and respect to one who had lived so like her Master.

C. E. DAVIS.

**Beale.**—Mrs. Abigail Amanda Beale, wife of Chandler Beale, who is one of the best known citizens of Augusta, Maine, and a leader in the Methodist Church, died at her home in that city, Sunday afternoon, Feb. 9, 1896, at the age of 77 years.

Mrs. Beale was the daughter of Hon. John Read, of Hiram, and the granddaughter of "Esquire Wm. Read," as he was familiarly called. Wm. Read was the first white settler of that town, and very near him settled a man named Clark. Jesse Lee came this way in 1794, and as a result of his visit Mr. Read and Mr. Clark and their wives were converted, and the families have always been a power for Christ and for Methodism, the latter being the father of the late Dr. Elliphalet Clark of precious memory. Therefore Mrs. Beale, who was born Oct. 3, 1818, was a Methodist from birth. No one remembers when she began a public profession of her faith, but it was when young, for she was a Christian worker when a girl at Kent's Hill, and had been a member of the Methodist Episcopal Church more than sixty years at the time of her death.

She was married to Chandler Beale July 10, 1843, by Rev. C. W. Morse, at Mount Vernon, and the husband and wife became two of the most substantial supporters of Methodism in Augusta. Four children were born to them—two sons and two daughters—only one of whom survives the mother. The death of the two daughters, who grew to womanhood, left a shadow of chastened sadness in the hearts of the parents which will be driven away only by the light of eternity.

Mrs. Beale has been an invalid for several years, and for the past two years had been confined to the bed, during which she had had the utmost care and nursing. She was a woman of substantial Christian character, lovable and loved by all who knew her. In every department of the church she was equally efficient and every pastor felt that she was one to be depended

upon for any labor. She was a patient, uncomplaining sufferer all these long years. Death came as the welcome deliverer from pain and the door to well-earned rest.

The funeral services were more in keeping with Christian faith and hope than such services sometimes are. The beloved form rested in a white casket covered with flowers, the gifts of love, in the home which has been the sphere of her active life. Mr. Beale has precious memories of home as well as bright prospects of blessed immortality to comfort and sustain him in these declining years.

C. S. CUMMINGS.

**Maynard.**—Helen A. Maynard died in Shrewsbury, Mass., March 27, 1896. She was the wife of Herbert A. Maynard, and was born in Brookfield, March 10, 1854, but resided in Shrewsbury during the twenty-one years of her married life.

She was a woman of sterling Christian character and active in every good word and work. As a steward of the M. E. Church, superintendent of the primary department of the Sunday-school, and a member of the Ladies' Aid Society and Epworth League, her work was characterized by willingness and faithfulness. She was interested in temperance work, and was a charter member of the local lodge of Good Templars and had held some of the higher offices in the district lodge. Her life was filled with a cheerfulness and buoyancy that made her home attractive and carried sunshine to not a few discouraged hearts. She was a true friend to the needy, manifesting her sincerity by kind words and substantial gifts.

Mrs. Maynard was taken ill last September with nervous prostration and rheumatism. Later a cancerous trouble developed and caused her death. Her long and very painful illness was marked by Christian hope and patience. A dutiful daughter, a loving wife, a faithful mother, has gone to her heavenly reward.

J. E. WATERHOUSE.

**Barrett.**—Mrs. Hattie A. Barrett died at South Acworth, N. H., after a long and painful illness, April 30, 1896, aged 53 years and 10 months.

For over a year their home had been the scene of great suffering, as she and her late husband were both afflicted with chronic troubles which culminated in their death. He died in January, leaving her unable even to go about the house.

Both Mr. and Mrs. Barrett were active members of the M. E. Church and took deep interest in its welfare until by death and removal it became so weak and small that the society was compelled to give up preaching.

Three children mourn their loss—an adopted son, a true and faithful young man; and two estimable daughters, who were unceasing in their care for their parents during their sickness. May their trust be in God, whose guiding hand will lead them in paths of virtue and prosperity!

A. B. RUSSELL.

**Paul.**—Samuel L. Paul was born in Elliot, Me., and died in Kittery, Me., April 19, 1896, aged 72 years and 4 months.

His life has been mainly spent in the home—stead which he built. He is the last man of old District No. 1, of which he was a leading spirit. He was converted early in life, and has ever remained faithful to his Lord.

During the last seven years he has been sick and much of the time a great sufferer; yet, wonderfully sustained by Divine grace, he did not murmur or complain, but bore his pain with Christian fortitude. He seemed, indeed, to have been made perfect through suffering. His patience, thus exhibited, is a lesson to all who knew him—an example of what God can do for those who will ask Him. His faith was strong to the last, and he gave evidence a little before death that all was well.

He leaves two sons and an adopted daughter to mourn their loss. His example will live with those who knew him and help them to bear the afflictions that life may bring.

D. F. F.

**Chapman.**—Festus C. Chapman, late of the North Tow (Conn.) M. E. Church, was born June 26, 1813, and departed this life March 17, 1896.

Converted at the early age of eleven and a half years, he became a member of the Baptist Church. June 5, 1854, he was married, and, removing to Norwich, Iowa, made his home there with his companion, becoming, with her, a member of the Methodist Episcopal Church. He was soon made a steward in the church, and remained in office until released by death.

The funeral service was held in the church, the sermon being preached by the writer. Though the day was stormy, many people assembled, thus showing their great respect for the aged veteran of Christ's army who had been called to share the reward of the faithful.

His aged widow, still remaining at her post of duty in the church militant, will have the sympathy and love of the church and many others united by the Master shall say, "It is enough; come up higher." Mr. and Mrs. Chapman were honorary members of the local chapter of the Epworth League, for whom it was named.

L. H. MANNING.

**Preston.**—Jotham Sewell Preston was born in Edmunds, Maine, May 31, 1819, and died March 15, 1896.

He was converted at the age of seventeen and joined the Methodist Church at Edmunds. On March 1, 1846, he married Miss Maria Stoddard. To them seven children were born—four girls and three boys—the eldest of whom gave his life for the Union on a Southern battlefield. Mr. Preston was a sincere and consistent Christian, honored and loved by all, a devoted husband and indulgent father, every day alike, always sweet and cheerful, with a kind word and helpful hand for every one. He had been a subscriber and constant reader of ZION'S HERALD for fifty years.

His interest in the church of his choice never diminished, but was faithful until the last. Only two days before his last sickness he attended church and partook of the Lord's Supper, after which, while caring for the communion service of which he had been the custodian for many years, he remarked: "Before long some one else must care for these;" but the end came sooner than we expected. While about his work he fell, and sustained injuries which, after nearly four weeks of suffering, intensified by heart

disease, terminated in his soul's release, when he went to be ever with the Lord.

A large number of friends and acquaintances attended the funeral services, which were held at the Methodist Church. He leaves a wife and five children, who have the love and sympathy of a large circle of friends in this their hour of bereavement and sorrow.

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### Review of the Week.

Tuesday, April 28.

- Premier Bowell resigns in Canada; Sir Charles Tupper to form a new cabinet.
- The World's Fair medals ready at last for distribution.
- Gen. James Longstreet speaks before the Middlesex Club, this city, at the celebration of Gen. Grant's birthday.
- Dr. Luenger promises Emperor Francis Joseph not to accept the office of burgomaster of Vienna.
- More men, arms and ammunition landed in Cuba.
- Carbide of calcium, from which acetylene gas is made, now being manufactured at Niagara.
- The Pope trying to induce Spain to accept mediation in Cuban matters proffered by this country.
- Hammond, the American mining engineer, of Johannesburg, pleads guilty to the charge of treason.
- Oppressive taxation causes a riot in Palermo, Sicily.
- The Senate discusses the Naval bill; the House engaged with the General Pension bill.

Wednesday, April 29.

- John H. Hammond (American), Col. Rhodes, and three other leaders in the Johannesburg revolt, condemned to death; Curtis and

others to be fined, imprisoned, and then banished.

Nearly half the officers and crew of the Italian cruiser "Lombardia" die of yellow fever in Rio harbor.

The Old Dominion steamer "Wyanoke" collides with the U. S. S. "Columbia" off Newport News and sinks; her passengers transferred safely; the "Columbia" only slightly injured.

M. Méline forming a new French ministry.

Sir John Millais, the president of the Royal Academy, hopelessly ill with cancer, the result of smoking.

The Naval bill under discussion in the Senate; the House passes the Pension bill and takes up the Bankruptcy measure.

Thursday, April 30.

A second incendiary fire at Cripple Creek, Col.; three lives lost, many injured, 1,000 people homeless, and property valued at \$2,000,000 wiped out.

The death sentences of the Johannesburg conspirators commuted by President Kruger.

The filibustering schooner "Competitor," loaded with munitions of war, captured by a Spanish gunboat.

M. Méline completes his Cabinet.

Messrs. Teller and Sherman discuss silver in the Senate; the Marquette statue formally accepted; the Bankruptcy bill still before the House.

Over three-and-a-half thousand immigrants land yesterday at Ellis Island, N. Y.

Death of Prof. Treitschke, the Berlin professor of history.

The Supreme Court of this State decides that women cannot qualify as notaries public.

Friday, May 1.

Sir Cecil Rhodes fully implicated in the Johannesburg conspiracy.

Four thousand miners strike in Indiana.

Three hundred lives lost by a collision of steamers near Shanghai.

Opposition to the battle-ships manifesting itself in the Senate.

Saturday, May 2.

Mauna Loa, the Hawaiian volcano, in active eruption.

Yale beats Harvard in debate.

The Shah of Persia assassinated by a revolutionary fanatic; the murderer arrested.

A receiver appointed for the New York Times.

Li Hung Chang arrives in St. Petersburg.

Prof. F. H. Geffcken suffocated by a lamp explosion at Munich; a leading diplomat and publicist, prosecuted by Bismarck for revealing State secrets.

Cecil Rhodes' arrest urged in London papers.

Increase of public debt during April, \$5,945,416.82.

Few labor disturbances on May Day either in this country or abroad.

The General Conference of the Methodist Episcopal Church convenes in Cleveland.

Two of the four battle-ships voted by the House stricken from the Naval bill by the Senate; Messrs. Tillman and Hill have a sharp discussion. The House gives five hours to the Bankruptcy bill.

The Salvation Army property in New York formally turned over to its representatives by Ballington Booth.

Sunday, May 4.

A report that the "Bermuda" landed in Cuba 50 men, 1,000 rifles, and a large store of ammunition.

The remains of ex-Secretary W. Q. Gresham transferred to the National Cemetery at Arlington.

A Chicago judge rules that bucket shops are as legitimate as the Board of Trade, and dismisses indictments against their keepers.

Senator Hale's summer home in Ellsworth, Me., together with a valuable library, burned.

The Nicaraguan rebels surrender; the insurrection reported to be at an end.

Muhammad-Dine, second son of the murdered Shah of Persia, proclaimed his father's successor.

The celebration of the national millennium of Hungary begins at Budapest.

The Senate passes the Naval bill, reducing the battle-ships from four to two; the House passes the Bankruptcy bill.

The new site of Columbia University, on Morningside Heights, New York city, dedicated.

The National Electrical Exposition opens in New York city.

How little one realizes the destruction attendant upon the march of civilization! The Congregationalist says:—

"Almost every invention of civilization is destructive to the creatures of earth, water and air. The steam plow, the steam reaper, the steam engine drive before them millions of once happy, woodland-born creatures, among whom the birds are the most numerous sufferers. It may not be generally known that among the destructive agencies are the great electric lights of the lighthouses, which are responsible for the death of thousands of sea and migratory song birds, that dash in headlong flight against the revolving glare and fall dead from the shock."

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### THE BOARD OF CONTROL OF THE EPWORTH LEAGUE.

Rev. William L. Haven.

The Board of Control of the Epworth League, consisting of fourteen members appointed by the Bishops and fourteen members elected from the General Conference Districts, and Bishop Fitzgerald, its president, met for its last meeting during the quadrennium in Cleveland, Tuesday morning, April 28. All of the members of the Board with but one or two exceptions were present. It was generally regretted that Mr. E. O. Plisk, our representative from the First General District, was, on account of absence from the country, unable to be present. All of the sessions of the board save one were held in the assembly room of the Methodist Times in the Arcade Building, a very central and convenient meeting place.

The Board enjoyed throughout the able and courteous presidency of Bishop Fitzgerald. The Bishop gave an interesting account of the work of the Epworth League in the foreign lands which he had recently episcopally visited. He reports the League as established and doing a good work along the west coast of South America and in our missions on the east coast, and that he found a veritable Epworth enthusiasm in European countries among our Methodist people. Especially in Norway are the churches interested, where they have a paper that is a power for good. In Switzerland, also, there is noticeable interest. He said that he received innumerable questions in his mail concerning matters of administration in our chapters, which he was always careful to answer as an opinion, leaving to the Board all matters for decision. It goes without saying that the Board found no necessity for revising these opinions.

The secretary, Dr. Schell, presented a particularly full and encouraging report of the Central Office. He found matters generally in a healthful condition. He reported something over twenty-one thousand chapters—15,250 regular chapters, and 4,000 Junior chapters—with a total membership of 1,500,000. He reported that the circulation of the organ of the League, the Epworth Herald, has increased to over 100,000 subscribers; that there were now sold 500,000 "Cordial Welcome" prayer-meeting cards, 10,000 copies of Bible studies semi-annually, 50,000 copies of the "Epworth Handbook," and that the circulation of the anniversary program had increased from 5,000 in 1892 to 150,000 for the current year. He reported greatly increased interest in the Reading Course, of which last year 6,000 sets were sold. The "Junior Hymnal" has also met with a sale of nearly 60,000 copies. He referred to the new "Epworth Collection of Hymns and Tunes" in process of preparation, to the reading course which had been projected for Junior Leaguers, and to a number of other matters of minor interest. He mentioned the petition of the metropolitan federation of Leagues in and about New York city for the transfer of the office of the secretary or the editor to that city. The Board, however, thought it not wise to move either of these offices from Chicago.

The German assistant secretary, Dr. Nagler, brought a cheering word from the German contingent, where they have a reading course, an official organ in *Haus und Herd*, and the same enthusiasm in conventions as elsewhere in the church.

Mr. Cooper, the first vice-president, estimated that during the quadrennium a half-million souls had been converted through the efforts of the Epworth League. His report of the evangelistic efforts of the Leagues in Gospel wagons, special services, and the like, was full of encouragement.

The second department, that of Mercy and Help, emphasized the growth of the humanitarian feeling of the church during the

last four years, and requested that the League everywhere be urged to take collections for hospital and settlement movements. The following word on temperance was reported and adopted:—

"The Epworth League declares its uncompromising hostility to the liquor habit and the liquor traffic. It believes that total abstinence is the rule of Christian temperance, and that prohibition is the principle of Christian government. It proposes to fight it out on this line if it takes forever."

The Social department, in charge of Dr. Jennings, reported increased interest and efficiency.

The Board held five sessions, discussing matters connected with its own constitution, its departments, and its relations to the general church and to outside societies.

The report of a joint committee appointed by the cabinet and the trustees of the United Society of Christian Endeavor was considered. Its recommendations were not approved, but the final recognition by the Society of Christian Endeavor of our committee, appointed more than four years ago, was hailed as a token of growing good fellowship. Sentiments in favor of co-operation and federation were heartily adopted. The report of the committee was received and the committee was continued. A beginning has been made which will finally bring about unity of action on the part of these two great young people's societies in all matters which affect the growth of the kingdom of God in this and other lands.

Arrangements were made for an organizer to develop the work in the South, for the establishment of a Junior paper, for the patenting of the pin. The General Conference was unanimously requested to preserve the representative character of the Board of Control.

The whole session of the Board was full of good feeling and enthusiasm. It was shown that the League had grown wonderfully, that its income had been far in excess of its expenditures, and that it had proven a true helper in all the work of the churches.

It only remains to mention the courtesies of Mr. B. E. Helman and his wife, who threw open their charming home for a reception to the Board, to complete a report of one of the most satisfactory meetings of the Board of Control.

"Economy is wealth." Wheaties, the best cereal food, when served as a breakfast mush, costs less than one cent for each person. It is delicious, easily digested, and nourishes all parts of the body.

The Outlook Company has arranged with Mr. Justin McCarthy, the famous historian, novelist, and political leader, to write for publication in the Outlook a popular Life of the Right Hon. William E. Gladstone. Mr. McCarthy has had an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work. The personal and social sides of Mr. Gladstone's life will be thrown into strong relief. Mr. McCarthy's skill in graphic narrative and in imparting to history the attractive qualities that many readers look for in fiction only, are well illustrated in his book, "The History of Our Own Times." Few books of our generation have had a wider reading on either side of the Atlantic. The Outlook's Life of Gladstone will be profusely illustrated with portraits, reproductions of drawings, and other pictorial material gathered from many sources. It will form a principal feature of the Outlook's Illustrated Magazine Numbers during 1897.

The United States Census for 1890 shows that in every 100,000 persons there are 68 shut up in prisons and jails in the prohibition States, 191 in high license States, and 212 in the low license States. In prohibition States there is one person in prison or jail for every 4,128 of the population; in high license States one person for every 2,140; and in low license States one person for every 1,529.

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